# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

OR

## THE UN-CONDITIONED BRAHMA

BY
SWAMI YOGESHWARANANDA SARASWATI

YOGA NIKETAN TRUST
RISHIKESH

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OF THE ABSOLUTE



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RISHIKESH

प्रस्तुत निर्गुणगुटका

श्री महात्मा लक्ष्मण जी

को लिये सादर समर्पण

योगेश्वरानन्द

सरस्वती

१०-२८ ५/७७

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

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### NIRGUNA BRAHMA

[ A Fresh Investigating Study of *Nirguna Brahma*
and
Real Truth about the Universal Spirit ]

*By*

SWAMI YOGESHWARANANDA SARASWATI
( Author of 'First Steps to Higher Yoga', 'Science of Soul', 'Science of Divinity' )

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( Formerly Prof. R. P. Johari, M.A. )
Disciple of Revered Swami Yogeshwarananda Saraswati

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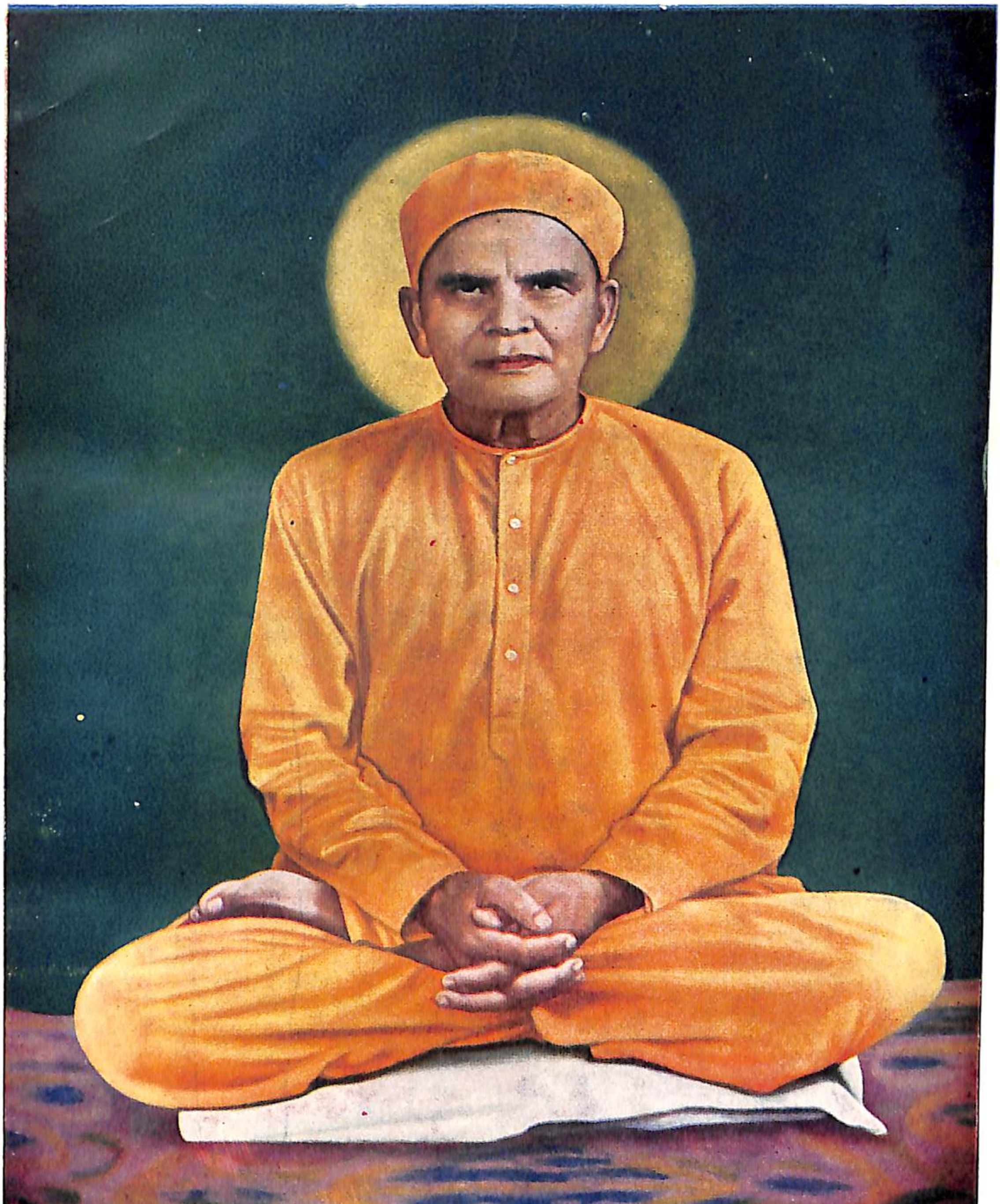
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**Fifteen generally accepted Doctrines, concerning the Soul, examined and discussed :**

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FINIS

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## *Publishers' Note*

The present work, 'The Essential Colourlessness of the Absolute, or, The Un-Conditioned Brahma', faithfully and adequately represents the investigative contemplation and deliberative mode of thinking in respect of Brahma—the Ultimate Mystic Reality—which is so peculiar and graceful a way of Brahmarṣi revered Swami Yogeshwarananda Saraswati ji Maharaj. In another earlier sally of deep insight, the 'Science of Divinity', by him, adroit ways and means of Brahma-Realisation had already been expounded in appropriate detail for the benefit of aspiring seekers. In the book now being presented under a self-explanatory caption, profoundly rational and convincingly decisive beams of Reason have been thrown on the essentially true nature of the Omnipresent Being, and an attempt has been made to offer to the inquiring mind logically reasoned conclusions and convictions in that regard after a thorough requisite examination of many a prevalent doctrinal concept concerning the Universal Conscious Presence. The proper value and unique significance of this spiritual-cum-philosophical treatise must, of course, be left to the sound judgement of thoughtful and discriminatively earnest readers themselves. One thing is indubitably certain and beyond all doubt that this extra-ordinary contribution on a fundamentally knotty, serious, and highly abstruse subject like Brahma by revered '*gurudeva*' fulfils a widely felt want in the domain of intellectual quest and human understanding.

It is hoped that this novel philosophical '*pabulum*' will achieve its loft aim of insipiring truly genuine knowledge and sincerely seasoning purer thought about Brahma by virtue of its high seriousness of matter as well as presentation.

—YOGA NIKETAN TRUST

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

# OR

# THE UN-CONDITIONED BRAHMA

## *Foreword*

In my last book, the 'Brahma-vijnāna' or the 'Science of Divinity', Brahma—the Absolute Principle behind the Universe—as a subject, received almost a thorough discussion on my hand. Whatever remained, undealt with, and escaped my attention at the time, or certain relevant topics that required especial handling and could not be touched upon for the time-being, were left over without a fair treatment, and without a liberally impartial and unhesitating answer having been found for a number of queries and questions raised during the course of that discussion. Or, out of sheer regard for some great teacher and theorist or, may be, for some well-known treatise held in high esteem, a detailed and truly convincing solution to the doubts thus referred to was kept in abeyance for a future opportunity. Herein, now, on an extensive canvas of consideration, therefore, all those staring points of thought and logical faith are proposed to be dealt with with the least intellectual partiality and with as much directness as is possible for the human mind, without fear of censure and desire for favour—entirely depending upon self-gained experiences of a long duration—of course, somewhat unmindful of the apprehension that this just attitude in the discovery of scientific Truth and the conclusions attendant upon it, are certain to be viewed by some as friendly and in accord with their own, while by others as unfriendly and opposed to their notions and beliefs of faith.

Twelve years have gone by since the 'Science of Divinity' was written. During these years, repeated contemplation and persistent abstract meditation have led in Samādhi to certain definite as well as positive experiences in respect of the nature of Brahma. In the present book, entitled 'The Essential Colourlessness of the Absolute', all those waiting questions will be treated at full length. After having brought out my last assessment of the Absolute in the book 'Science of Divinity', I would fain not leave an impression as if the subject were so narrowly limited that it was the last word and the final 'say' in the Infinite realm of that subtlest of Sciences. God or the Supreme Absolute Being is Himself Infinite, and so is quite understandably, too, all our Knowledge of Him as well. That is the purpose as well as the reason why the necessity of writing the

present book has arisen. The name of this book is purposefully self-explanatory, wherein the term 'Brahma' stands for, and includes both, the Supreme Conscious Being (Paramātmā) as well as the finite Conscious Entity residing within every living creature on earth (Ātmā).

Concerning God or the Absolute Being, both ancient and recent thinkers as well as teachers have often been led into a number of erroneous and one-sided conclusions and ill-guiding misconceptions. Such hazards of human thought will be liable in future, too. A correct appraisal of Brahma, in truth, is ever so profound a thing, extremely subtle, serious, and difficult, and really staggering to the best human effort, thwarting all grasp by the sharpest essence of intelligence in man; so much so that, in this sublimely elusive field, the highest flights of human imagination and the loftiest reaches of man's intelligence appear like a few particles of sand clinging to the adventurer's feet on this vast beach of an Ocean! All our tirelessly deep studies and mental grasp of Him and all philosophical contemplation of the highest order as well as the closest intuitively abstract state of 'samādhi' or meditation and its astonishing experiences uncover merely a meagre fringe of Its Unbounded Vastness. It is this vision of the Unseen that is responsible for fulfilling the need of writing yet another book on that Everlastingly Mysterious subject.

The essential colourlessness of the Absolute will be upheld in this book with ample references in support to the Vedas, Upaniṣads, and other scriptural teatises, standard and authoritative ethical codes, Purāṇas and histories as well as to well-acknowledged Yogis, learned scholars, and other great teachers of philosophy of all times as adequate proofs bearing on reliably authentic rationality and convincing logic. In our previous survey, the 'Science of Divinity', a detailed discussion on Brahma was based on, and resulted from, His closely permeative influence and informing proximity to the First Cosmic Cause, called Matter, and its subsequent generations of Effects. That is to say, there were only two Ultimate Principles in existence—the Pure Transcendental Conscious Being (Brahma) and the Dead Non-Conscious Inert Matter conceived of as 'Prakṛti'—the latter held perpetually in proximity with the former—which were mainly evolved as a result of all deliberations there.

Likewise, in the still earlier book, the 'Science of Soul, the enlivening and informing relationship of the embodied soul with the last successive material manifestations in the shape of individualised objects of Nature, and the gross, the subtle, and the causal bodies within living beings, was the chief subject of study under consideration.

The aim that has all along guided the writer's hand in writing this book is, no doubt, to establish the truth of essential colourlessness of the Supreme Entity, Brahma or God, and the Conscious Being, known as the embodied soul, in living creatures in the world. The conscious principle

in living beings has a special affinity with Brahma. Both derive their Eternal existence from the Conscious Principle of Being, and are Pure, without any colouring attributes, and inherently indivisible into lesser parts. In the creational chain of Cosmic Conversion, when 'Prakṛti' reaches the stage of 'citta' formation, the All-pervasive Conscious Principle already present there, assumes the character of Jīvātmā, or better still, begins to be called or conceived of as such. In reality, a separate and independent existence of the embodied soul, or for that matter, any such exclusively eternal and conscious entity is hardly ever borne out by the subtlest approaches of the wakeful human mind.

Certain doctrines, representing various views and holding out some fundamental tenet of belief in regard to the concepts of the Supreme Being as well as the individuated embodied soul as accepted and maintained by ancient and modern pioneers of divinity alike have naturally fallen within the purview of this book, "The Essential Colourlessness of the Absolute", and have received at our hands a strictly rational and investigating discussion in the form of relevant questions raised on the one hand, and their true analysis presented before the reader in a completely unbiased propriety of thought and appealing truth, on the other. Accordingly, the doctrinal theories of the divines and scholars at variance with confirming truth and ourselves devoted to its pursuit, have been presented as the starting premises, which having been critically examined through a process of deductive reasoning are finally found to be inferences of a dubious acceptability and wanting in sound judgement as conclusions in consonance with our tested stand.

Twelve doctrines of a wide acceptance in respect of Brahma or the Universal Spirit have chiefly been adhered to. Fifteen of such theories have generally been made to cling to the finite embodied soul. Every one of them has been stated as a starting premise at the very beginning of each successive section of the book, and through the course of a deliberative examination ultimately led to a clear conclusion, corroborated by our own researches in the field of quiet contemplation and life-long meditative experience.

This book pre-eminently presents the purer aspects of Reality about the Infinite and the finite soul ; and the cosmic creation of elemental causes and their effects, or the general forces of Nature and its well-distinguished, individualized objects have been treated here as of a secondary significance. For a full account of these latter material forces, which are eternally under active association of the conscious forces of God and soul, the reader is advised to refer to the earlier books, the 'Science of Soul' and the 'Science of Divinity', in general.

It is possible that some apparent self-contradictions, illogical negations or divergences from previously held views may be discovered between

what has been written in this book and what was formerly incorporated in the books, the 'Science of Divinity' and the 'Science of Soul'. At the worst, if at all so, the writer would honestly make a submission that, at that time, he had been able to know and realise this abstruse subject as contained in the exposition of those books, and that, while writing the present book, he has been able to see things but as they are propounded herein. All scientific discovery of truth is governed by the law of evolutionary progress in knowledge. Through that very process of advancement, I, too, have arrived at the present state of convictions, or, better still, the current phase of realization of Truth. That is how the limitlessness of knowledge is evidently confirmed. As both the Ultimate Cosmic Factors, the active Supreme Being and the passive inert Matter, themselves happen to be staggeringly vast and without end, a true knowledge of them, too, must be absolutely endless. In an exposition of this knowledge, truly enough, the unfathomable Profundity of both the Knowing Existences, namely, God and soul, as well as that of the Boundless Material Entity and its different subsequent creational phases is being fairly borne out here.

A spiritual-cum-intellectual survey of this nature in the domain of the Absolute is certain to impress the reader's mind, if with nothing more, with the immensity and vastness of Reality about It. The quiet *debut* of this book before the spiritually aspirant reading-public, it is earnestly hoped, will result in shedding away and correcting many an existing misconception concerning Godhead and the individually informing, living soul, in the minds of the people in general, or the sophistical notions of some spiritual teachers of the past, whose followers blindly hold fast to them as to their occult heritage, and those that may still be found probable in time to come. So that a desirable aura of proper understanding of the Inevitable Realities of Life may, once again, dawn upon Men's Inner Aspirations, once his inadequate knowledge of the genuine forces that lie behind the scene of this world begins to irk him out of his placidly accepted norms. In a way, the 'Essential Colourlessness of the Absolute' is a book meant for the 'Jīvanamukta yogis'—men who are well-saddled in their mental metamorphosis and are practically entirely emancipated from the sticking snares of life and the prickly thorns of double-opposites bespattered all around them. By means of living in accordance with the contents of this book during the remaining days of their earthly journey, they can certainly attain to their final Emancipation or 'Mokṣa' of a positive and unswerving essence.

In several places or contexts, in the course of the books, the 'Science of Soul' and the 'Science of Divinity', the embodied soul and the Supreme Being have both been described as responsible agents of all their doings. That was done out of deference to, and in acceptance of, the traditional

attitude with a view to making pertinent things easily understandable for the eager aspirants. As a matter of fact, it should be taken as a superimposition of the attribute of freedom and responsibility in action on the pure nature of both of them. I would candidly affirm that I do not regard God as well as the individual soul to be responsible agents and, consequently, the logical reapers of fruits of actions attributed to them. In my opinion, merely by dint of their close proximity, they become the Inspirers or Efficient Causes of motion, action, and perception in the 'citta' within the body and the non-conscious Material Entity in the larger context of the Cosmos.

The book has been divided into two parts—the First Half and the Second Half. The First Half treats of twelve doctrines in relation to Brahma, or the Supreme Being, which fall in twelve apportioned Sections. Each section starts with a particular doctrine in question as a premise, and throngh discussion leads on to the conclusion, which establishes the writer's own doctrinal faith in fine.

Similarly, the Second Half deals with fifteen doctrines concerning the embodied soul, which also find their way in an equal number of allotted sections. Here, too, every section presents, to start with, a certain doctrine in question as a premise for investigation and leads up to a definite conclusion which is largely determined by self-experience in that field. The whole book, therefore, consists of twenty-seven doctrines examined in the course of as many sections allotted to them, everyone of which refers to a single doctrine for its virtual assessment, on the whole.

—YOGESHWARANANDA SARASWATI

*Enquiry In Regard To Brahma*

# FIRST HALF

## "The Essential Colourlessness of the Absolute"
## or The Un-conditioned Brahma

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

**List of Twelve Doctrines concerning the Absolute :**

1. *Doctrine* — God is the Fountainhead of all Attributes.
2. ,, — God dispenses all good and bad actions.
3. ,, — In the beginning of Creation, God revealed knowledge to heavenly angels (Devas) and human beings.
4. ,, — God has no attributes ; and is yet not devoid of them.
5. ,, — God assumes Overlordship, Incarnation, and the Finite Conscious Form in man.
6. ,, — God does nothing and tastes nothing ; but is the Creator and Destroyer of this Universe.
7. ,, — God does not exist : a plurality of souls combined with the plurality of material particles will be apt to produce the entire world.
8. ,, — God is not needed. Elemental particles of Matter in conjunction with one another can bring about the whole panorama of creation.
9. ,, — God is in His Heaven, and from there rules the world.
10. ,, — Souls were created by God in the very beginning of the creation.
11. ,, — The experience of God-realisation ought to be the same to all. Why does it vary in different cases ?
12. ,, — Is worship and devotional prayer to God of any benefit to the devotee ? If not, what is to be done ?

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

### First Doctrine : First Section

**"The Real Truth About Brahma"**

"*Anantam vitatam purūtrānantamanta-vacca samante*
*Te nākapālaścarati vicinvan vidvān bhūtamuta bhavyamasya.*"

(Atharva-veda : 10-8-12)

**Explanation :** (Anantam) That Limitless Brahma (purūtrā) everywhere (vitatam) is co-extensive with and pervasive in the universe. Them (anantam) endless (ca) and (antavat) the Limit-bounded (te) both (samante) mutually intermingled (vicinvan) distinguishing and discerning well their real natures (uta) and also (asya) its, i.e. of the created world, (bhūtam ca bhavyam ca) past and future propensities (vidvān) the discreet and intelligent knower (nākapālah) rejoicing in his intuitive brilliance of knowledge (carati) lives and fearlessly behaves !

"*Venastatpas'yannihitam guhāsad yatra vis'vam bhavatyeka-nīdam*
*Tasminnidam saṃca vicaiti sarvam sa Otah protas'ca vibhūh prajāsu.*"

(Yajuh : 32-8)

**Explanation :** (Venah) Enlightened yogi (tat) that invisible Brahma (guhānihitam) inhabiting the holy harem of the heart (sat) for ever (pas'yan) sees or realizes (yatra) wherein (vis'vam) the entire created world (eka-nīdam) the sole shelter (bhavati) attains to or finds refuge. (Tasmin) In Him alone (idam sarvam) all this created vastness of the universe (sam-eti ca) is unified and integrated together (ca) and (vi-eti) also finds its disintegration, at last (sah) that Supreme Brahma (prajāsu) among the created powers, both living and non-living (vibhūh) is present pervasively (Otah protas'ca) through and through all things, without exception.

"*Eko devah sarvabhūteṣu gūḍhah sarvavyāpī sarvabhūtāntarātmā*
*Karmādhyakṣah sarvabhūtādhivāsah sākṣī cetā kevalo nirguṇas'ca.*"

(Śvetāśvatarop : 6-11)

**Explanation :** (Ekah) That peerless (devah) Luminous Being (sarva-bhūteṣu) in all living things (gūḍhah) concealed, imperceptibly present

(sarvavyāpī) pervading everywhere (sarvabhūtāntarātmā) is the innermost conscious seed or essence of all living beings; (karmādhyakṣah) and also the presiding deity or superintendent of all deeds under the sun, (sarvabhūtādhivāsah) as well as the abode of the entire created world and (sākṣī) a vigilant witness to every event therein. He is (cetā) not only Himself an embodiment of Perfect Consciousness, but also a veritable source of directive inspiration to all others, (kevalah) supreme beyond anything else, (ca) and (nirguṇah) colourlessly without attributes.

"*Akāmo dhīro amṛtah svayambhū rasena tripto na Kutas'canonah*
*Tameva vidvān na bibhāya mṛtyorātmānam dhīramajaram yuvānam.*"

(Atharva-veda : 10-8-44)

**Explanation :** He, i.e. Brahma, is (Akāmah) devoid of all desires. (dhīrah) unswerving and resolutely self-composed like a rock, (amṛtah) deathless and eternal (svayambhū) self-existent Being without a past, (rasena tṛptah) self-contented or satisfied in regard to all kinds of pleasures, (kutas'cana) in any respect whatsoever (Ūnah) wanting or deficient (na) not. (Tameva dhīram ajaram) Verily Him, ever stable and ageless (vidvān) knowing or realising intellectual (mṛtyoh) from death (na bibhāya) has no fear; conquers death and is freed from the shackles of life and death. In this vaidic *mantra* the Supreme Being is regarded as ageless, deathless, changeless and without any kind of desires—everlastingly settled in Himself with perfect freedom from all constraint. Furthermore as well :

"*Vedāhametam puruṣam mahāntamādityavarṇam tamasah parastāt :*
*Tameva viditvātimṛtyumeti nānyah panthā vidyate 'yanāya.*"

(Yajuh : 31-18)

**Explanation :** (Ahametam puruṣam veda) I know, or may I know, what this Great Being is, after all. He is (mahāntam) supremely peerless and unequalled (ādityavarṇam) self-refulgent; like the mysterious sun gloriously bathing the entire planetary world, inspiring with His Conscious Effluence, and causing motion in this extentless universe (tamasah parastāt) altogether beyond the reach of darkness and ignorance. (Tameva viditvā) By Knowing or realizing Him alone (mṛtyum) painful death or the moment of extreme agony and fear (ati-eti) man crosses or masterfully conquers. (Anyah panthā) An alternative path other than this (ayanāya) for eternal freedom and emancipation (na vidyate) does not exist; meaning thereby that the realisation of Brahma is the one exclusive source of attaining '*mokṣa.*'

Everywhere the Supreme Being pervades the First Material Cause as well as its subsequent discrete forces and objects of creation. While the yogi advances with his gradual visualisation of Primary Material Cause and its later modifications one after another, he goes on simultaneously

realizing the All-pervading Presence of Brahma in them as well. Ultimately, as a result of the short-lived joy, he begins to feel satiated with this knowledge of material constituents, develops an attitude of indifference towards them, and, finally when he becomes unconcerned with them, his soul, at last, finds its natural anchorage in the Elating Presence of Brahma all around it. The Upaniṣad, too, confirms it thus :

"*Tileṣu tāilam dadhinīva sarpirāpah srotah svarṇīṣu cāgnih*
*Evamātmātmani gṛhyate-'sāū satyenāīnam tapasā yo-'nupas'yati.*"
(Śvetāśvatarop : 1-15)

**Explanation :** (Tilcṣu tāilam iva) As oil in the sesamum seed, (dadhini sarpih) butter in the curd, (srotahsu āpah) water in the springs, (arṇiṣu agnih) fire in the wood is permeating through and through, (evam asāū ātmā) so is that Soul or Infinite Being *(ātmani) into the cave* of the heart thoroughly infused. (Yah enam) Whosoever to this hidden Treasure of Life or Fountain of Bliss (satyena tapasā) with truth and sincere perseverance (anupaśyati) turns his eye or realises, (tena gṛhyate) by him is He really discovered.

Many long years have rolled by in thinking, contemplating, constantly musing, and intuitively churning for essential experience through deep meditation on the elusive Reality regarding Brahma. None-the-less, a distinguishable silhouette of His real form still remains the hardest nut to crack and a problem defying all determination on the seeker's part. The cognitive faculty, and the 'citta' in which He is reflected, are ever undergoing incessant modifications of form and colour that themselves present a great difficulty in their delineation or description. How can, then, an exact appraisal of Brahma, or His extremely subtle and distinctive outline be possibly imparted to others, or reduced to their understanding, perception or experience ?

For instance, the natural and characteristic property of the 'citta' is the presence of pleasure, peace, and blissfulness ; or inversely, the absence of conditions resulting from misery, turmoil, and unhappiness. All these states of emotion are self-experienced. And, these generally arise, if not in all, in most cases. But, so far, though most people must have passed through the experience of all of them, nobody has ever given an accurate account of what that experience of any one of them had actually been to him, nor can it ever be possible for anybody to do so. However, some such phases of that emotional experience are a certainty that canot be denied. And, despite their actuality in life, no delineation of their outline is ever possible. Similarly, though Brahma does become an object of experience in life, a delineation of His form or outline is seldom possible. From this it is not to be construed that He is entirely Formless ; for if an object has its existence in the world, it must needs

have some conclusive mark or marks of distinction of its identity. Now, in the absence of any practical guideline about His Identity, what form is He to be conceived of or supposed to have ? This, indeed, is a very baffling question. The image in which Brahma is seen during realisation, has no other parallel like it with which it may be compared in delineation or description, giving a likely verisimilitude of His appearance. Throughout the range of material existence as well as its resulting specifications in the world we fail to find such a simile (even an approximate one) with the help of which a goodly idea of His identity might possibly be conveyed as a similised explanation. Nor does there, in this vast, boundless universe, appear to be an object of some likely kind that may suffice to indicate a similarity to the elusive image of Brahma, at any rate.

Exclusive of all others, however. only one object remains to be considered, namely, the Ego or the embodied soul within the body. Characteristically enough, and without confusion, of course, it speaks of all other things as different from himself, e.g., "my body", "my hands and feet or head", "my senses", "my mind", "my intellect", "my conscious self", etc., etc. This entity conceived as 'I' views all other things as outside and foreign to himself. This 'Ego' or finite soul has not yet found and known himself even. He is, therefore, unaware of his own image of reality, with which he might compare the image of the All-mighty, or describe it confidently as like his own. Now, the reality that this body for its support rests on and draws its life-inspiration from the soul embodied in it is generally admitted on all hands ; because, evidently, in case of the soul's escape out of its confining mansion, all the enlivening activities of the body which crumples in its absence, cease with a dead stop. Hence, without doubt, some conscious element that enters or leaves it has to be conceded as responsible for causing all its movement and activity or otherwise. In this book, we shall acknowledge its existence and influence under the name of soul, or the embodied soul. It is the one substance with which, if at all, an analogy of Brahma can be possible ; or which can serve as a good means of illustration or proof in favour of His undeniable Presence. But, before it be expected to fulfil its analogical significance, its own reality will have to be known or realized by men as their foremost necessity in life. The ways and means of that self-fulfilment and soul-realisation have been thoroughly worked out by us in the book, the 'Science of Soul'. Pursuing a path and practice in the light of those provisions therein, readers will find themselves spiritually much compatible with their dream and vision of self-knowledge. In a word, self-knowledge must precede the realisation of Godhead for which it is a *sine qua non* and a boon of great estimate. It wlll only then be possible to weigh the other higher Image in comparison with one's own. Against that background alone one is able to attain an undeluded

realisation of Brahma, the Supreme Spirit. We have given a largely detailed account in regard to the knowledge and experience of Brahma in the book, the 'Science of Divinity', to which the reader is advised to refer for greater benefit.

A number of confusions and ambiguities regarding the real concept of Brahma have been handed down from the past, and in all probability, they will continue to scourge humanity in future as well, because few sciences have claimed as much profundity and abstruseness as is done by this subtlest of all sciences for human mind : Cf.—'*sarvavyāpinamātmānam kṣīre sarpirivārpitam*'—in Śvetāśvatarop : Ch. 2-v. 16. (Gist). The all pervading ātman permeates the body, or this great expanse of the universe, as butter does in the milk. Elsewhere as well : '*Tam durdars'am gūḍhamanupraviṣṭam guhāhitam gahvareṣṭam purāṇam : adhyātmayogādhigamena devam matvā dhīro harṣa-s'okāū jahāti.*' (Kathop : Ch. 1-v. 2-verse 12). Substance : That great deity known as Brahma hails to the devotee's vision after hard endeavour ; not easy for access to uncommissioned feet and unhallowed thrusts, He is extremely profound and abstruse for comprehension. Ageless and Impregnable to the passing phases of His own creation, He maintains His aloofness and secrecy in this vast cave of the universe. Nevertheless, He is attainable by spiritual enlightenment and purification ; and persevering, enlightened yogis are able to cast off their sorrows and joys by entering into His balanced state of Undistress.

So inscrutable and incomprehensible, in truth, is the true nature of this Great Entity that scarcely ever a rare great soul succeeds in taming it to his unquestioned realisation. The result is that for the whole thinking world, it continues to assume the irksome dimensions of a completely unyielding and everlasting controversy. Somuch so that, in that respect, a plethora of dogmas and beliefs have come to be enunciated and accepted by large masses of men on the basis of each person's intellectual fecundity combined with his personal insight into the truth and reality of things around him. Indeed, so vast, subtle, and unfathomable is the periphery of this Great Dawn of the Absolute Being that a tangible horizon to it seems to be altogether beyond the reach of human imagination as such.

From amongst the many doctrines that have arisen in regard to the Supreme Being and have gained a viable currency in the world, certain leading ones are proposed to be dealt with in this book.

### Is God The Fountainhead Of All Attributes ?

## *Doctrine* : "God is the Fountainhead of all Attributes"

If we are asked to believe so, an inquisitive believer may well enquire whether these attributes belong to Brahma or the Supreme Being

as transient, or as permanent and lasting aspects of His Being. Now, if they are supposed to be passing phases subject to His varying moods, then how were they, at first, born ? What efficient factor was responsible for it ? In case, they are maintained as having sprung up within Brahma Himself, He must be regarded as their material cause, and Himself as a substance of mutable nature. In that case, some factor other than Him will be required as their inspiring and efficient cause ; and, who that factor will be ? Again, how should His attributes that must be unending be brought into definite existence ? If they are brought forth consecutively one after another, they will ever be in a state of flux, and their finality would seldom be determined. They will continue to be caused everlastingly without an end in time. On the other hand, if they are supposed to be brought out in their entirety at one time, they cannot be eternally numberless. As a matter of course, the Absolute Himself being Boundless, His attributes also ought to be boundless. The qualifying term 'all' is, at least, suggestive of the sense that without exception all kind of qualities and attributes pertain to Brahma, and that not a single epithet is there which may not be associated with the Ultimate Being. Now, this much in regard to the consideration that Brahma cannot have transient attributes belonging to Him. The possession of transitory facets to His Being will reduce It to a position of mutability, in which case he will have to be regarded as answerable to His deeds and their consequences. Hence, the admissibility of acquired and temporary attributes in Brahma remains altogether indefensible.

Again, if it is admitted that he has natural and lasting attributes belonging to Him, then, what is the nature of their relationship with Him? Is it based on an association of independents, or on that of the reliance-and-the reliant ? If it is a conjunction of equals, then, are they, too, eternal like Brahma ? For, in a partnership of that sort, eternals can effect a meaningful alliance only with eternals. Under that speculation alone, Brahma will suitably appropriate and use them in His Eternal purposes and their beneficial fulfilment for ever. In that case, where will be the line of demarcation between these attributes of Brahma and those of 'Prakṛti' ; and how will Brahma Himself be distinguished ? Brahma will be pervasively Present everywhere, while these attributes of His will be numerous : in such a situation, what form will their relationship practically assume ? Will they be separately sticking to different parts of Brahma ? Moreover, they will be not only so many, but also of a different and foreign origin, at the same time ! Also, are they grosser in nature, or subtler than Brahma ? If grosser, then their relationship can easily be understood as a state of being pervaded by the subtler Pervasive Factor. But, if, on the contrary, they are supposed to be more subtle, then they will be finding their *locus vivendi* after permeating through Brahma. Such

a stipulation, after all, cuts at the very root of God's All-Pervasiveness. Further still, are these attributes identical or different in nature from Brahma? If they are different from Him, then they will be related with Him in an alliance of independents. But, if identical with Him, a Cause-and-Effect relationship will have to be admitted in existence with Brahma. In that case, as 'Prakṛti' in the shape of their original cause is always the substratum of all its subsequent effects or productions out of it, Brahma also will have to be regarded as forming a substratum of the various outcoming identical attributes as their original Cause, within Him. An 'identical-cum-different' relationship will be the result; in which case, like 'Prakṛti', Brahma, too, will be reduced to an Entity given to mutability and transformation as its concomitant properties. A relationship based on the principle of attributive adjunct-and-the substantive will be possible only between objects that are subject to the law of mutability; so that with the transformation of the holder, the quality held by it may also be easily transferred to the later resultant product, as happens during the transformatory processes of material objects, where the adjuncts of Satva-Rajas-and Tamas belonging to the Material Cause, the 'Prakṛti', are also transmitted to the resultant objects along with their latent causal factor, which inherently possesses them as its 'guṇas'. Similarly, the attributes of Brahma, too, will continue to infuse all His successive transformations on the analogy of His partner, the Inert 'Prakṛti'. But an Omni-present thing does not need attributes. An Omnipresence that is also Without-parts and Actionless, can neither contain nor support any attributes whatsoever. In Brahma, therefore, the talk of attributes (whether transient or eternal and lasting) does not hold good. In every considered probability, He must be regarded as Absolutely Colourless and without adjuncts appended to His Absoluteness.

If you mean to imply by them His innate characteristics, then, are they different from Him, or identical? In case they happen to be different, their relationship with Him will be either on the basis of substantive-and-adjunct, or as one between independents. In either hypothesis, they will remain alien imports. Contrariwise, if they are supposed to be innate and identical, in that case, too, Brahma will have to be assumed as subject to the law of mutability. And His Indivisibility as well as Actionlessness also could not be affirmed. The innate nature of a thing is never destroyed or alienated from it: its destruction invariably means the annihilation of the object itself, and vice versa. It always follows without exception its material cause. Let us take, for example, air or breath, with motion as its innate nature. As long as air lasts, motion will also be existing with it; only on the disappearance of air, motion will also disappear and cease to be there. Moreover, all attributes in Brahma cannot be innate and self-born alone. This position deprives

Him of His proper attributes of Actionlessness and Indigitability, on the whole. Where there are attributes and adjuncts, changeability also steps in there ; because it is these various phases of attributes that provide the breeding-ground for all types of action and behaviour. Reversely, in truth, where there is little action, and less behaviour, no adjuncts and qualifying attributes, whether transitory or lasting or inherent, are at all needed there. An Immutable and Actionless Entity, in fact, does not stand in need of them. Being Indigitable, the Almighty cannot but be altogether Colourless and without Attributes of all shades and denominations. He has no void or room where they may find a loop-hole for their resort. In a superconscious Almighty Power, attributes have no meaning, because It is not given to transition and change. Qualities cling only to an object which tends to pass out of one condition into another ; there they may be useful in its varying career. Brahma does neither change from one state to another, nor ever get into motion, or doing anything, much less engaged in action. He eternally retains His Unaffected Sameness and Super-aloofness from all mutations as well as direct activity. Action and behaviour are altogether incompatible with Omnipresence and Indigitability. They always pertain to the object which is composite, transformable and finite in its essence.

**Query :** Is Matter finite ? Action and transformation do perceptibly belong to it. It is also endless and infinite ; in spite of that, there are actions ascribable to it.

**Explanation :** It is all right that matter is boundless and infinite ; but, it is, at the same time, a cohesive composite, no doubt. Moreover, in comparison to Bramha, it must be limited as also grosser, indeed ; only under that stipulation, it appears, it is led into its multiplex metamorphoses. The Supreme Absolute, therefore, rests without epithets ; for, as already seen, 'guṇas' are born in and belong only to mutable objects of a limited and changeful nature. Attributes inevitably tend to be manifested in an object that is clearly liable to a process of transition from one phase to another. The Ultimate Being, on the other hand, is neither subject to transition, nor liable to metamorphic changes of any kind. How can, then, attributes find their manifestation in Him ? Even under His alliance with matter, or, any other object such as the finite soul, as well, they have little possibility to arise. As He is absolutely immune from the Law of transition and mutation, a manifestation of all sorts of attributes, thus, should lie within the periphery of changeables alone. Verily, indeed, as a consequence of His contact, the object affected by His proximity may yield to their effectual manifestation during its ephemeral and transitory mutation from one aspect of existence to another.

God is, however, free from all such mutations. Granting, for a moment, such a conglomeration of attributes in Brahma, too,—Matter, no doubt, perceptibly displays their manifestation owing to its obviously transient and metamorphic nature—there will be left no essential difference between the Super-Conscious Entity and the gliding, passively Inert Matter. Both will look like possessing the same inherent propensities. Material Nature, on the one hand, will produce its off-shoots, while, on the other, the Supreme Being, too, will be issuing forth Its own derivative progeny. But, hardly any outcomes or derivatives of It are ever *met with or discoverable* in this world.

Contrariwise, were you to suppose eternally inalienable and integrating attributes forming Its very nature, in that case, too, their prime factor will have to be conceived of as a transient and mutable entity. Brahma will, then, have to be viewed as something liable to consecutive change of state as well as a Material cause prone to fissile secondary reflexes. Hence, the concept that the Infinite Omnipresence is compatible with various attributes, whether of a transitory, or eternal, or inherent nature, is wholly untenable and logically beyond justification. In fact, never in the Past there might have been, nor in the Present and the Future there may be, a convincing possibility of any kind of attributes adhering to the inherently Colourless Absolute.

**"How does Creation emanate from a Colourless Absolute Brahma ?"**

Out of an invincible proximity or close contact of the Super-Conscious Principle, Material Creation will be quite apt to proceed appropriately. Brahma, thus, becomes the Efficient Cause of a Created Universe. An efficient cause, as a rule, takes either of the two forms : one, by means of an effective proximity, and the other, by imposition of a subjective agency on the created effect. As to the acceptance of an effective proximity of the First Cause in the animated cycle of creation, it might be said that it sets all doubts and misgivings in regard to the nature of Brahma at rest. If, on the other hand, it is assumed that His active agency is responsible for the successive processes of creation, a number of flaws enter into our conviction of His pure nature. In case, His subjective responsibility is supposed to be a factor in creation, His subjection to the law of recompense for His various doings will have to be admitted ; and, then, He will be just like any one of us mortal beings. For, wherever a subjective responsibility enters into an active play, there the inevitable law of recompense, too, persistently dogs at its heels. Further still, an agency of action presupposes a limited and finite doer. An Omnipresent Power does not need capacity for *doing* things. Despite His All-Pervasiveness, if a subjectiveness of action is attributed to Brahma, in that case the necessity of His being under bondage will also apply to Him. That will, of course,

reduce Him to the pitiable condition of any one amongst ourselves, groaning under the weight of earthly bonds. Bondage, too, in a way, is an implied act on the part of a responsible agent. 'Karma' or action has been defined by Kaṇāda Muni, as follows: "Utkṣepaṇamavakṣepaṇamākuncanam prasāraṇam gamanamiti Karmāni"—(Vais'eṣika Dars'ana Adh. 1, Ā. 1, sūtra 7). Any activity comprising upward ascent or downward descent; contraction, or expansion; forward or backward motion of any kind, may be called an 'action'. These five characteristic trends do not belong to Brhama; nor can such actions be ever possible in the case of the Supreme Absolute. Hence it is that Brahma must be, in all respects, withous attributes, or manifest actions, whatsoever. An agent apt to these five types of actions cannot but be essentially transformative, mobile or given to motion, and changeful by nature. In a formal sense, however, the terms 'action' and 'attribute' are exclusively differentiable. Action or 'Karma' has already been noted above. An attribute or quality bears its distinctive marks as follows:

> "*Dravyās'rayyaguṇavān Saṃyogavibhāgeṣvakāraṇamanapekṣa iti guṇalakṣaṇam.*"
>
> (Vais'eṣika Dars'ana: Adh. 1, Ā. 1, Sūtra 16)

Here, according to Kaṇāda Muni, an attribute informs an object independently and is supported by it without being governed by its necessary association or division. This is how he draws the outlines of every adjunct in existence. In his view, an attribute retains its essentially separate identity from the object which it comes to instil as a matter of course; that is, the two always tend to be related on a basis of an conjoint facile association, or that of the shelter-giving room to the sheltered. According to sage Kapil, on the other hand, the substantive and the adjunct are normally related on the basis of difference-cum-identity. The attribute manifests itself during the transforming phases of an object in existence, and it can seldom be separated from the upholding object. While the causal object is being turned into its transformatory effect, the quality or attribute inhering it also passes along with the germinent cause into the effect; for, the cause in its own right of inherent subtleness, is always embedded in the shaping effect. Herein lies the basic identity of the adjunct, which thus continues to pursue throughout the consequent phases of the cause-and-effect series of the object. But from another viewpoint of their practical functional utility, a difference between the formal nature of the cause and that of the effect is also admissible in his opinion; because both are meant to serve different purposes and are carved out to perform separate functions in their respective useful careers. Thus, he also subscribes to the view of a formal difference between the cause and the effect. For a simple illustration's sake, let us take earth, one of whose distinctive

attributes is 'odour'. Now, as a result of its deep-set modificatory processes when this substance called 'earth' gets into the new shape of an effect as a material object, its attribute of odorous smell also follows it in its various and successive effects. In his view, the main current linking the substantive and the adjunct, therefore, is that of an essential identity.

We are consequently confirmed in the postulate that being Omnipresent, Immutable, Indivisible, and Without-All-Mobile-Expresssion as He happens to be, Brahma has no possibility of attributes, and deeds ever done by Him. As such, in every possible sense, He is completely free from all kind of ascribable attributes and actions on His part. Adjuncts and actions belong to objects that are naturally liable to change and transformatory processes. In spite of His Absolute Colourlessness, Matter is put into a process of movability and constant activity leading to world-creation by an inerrably Eternal Proximity of Brahma, so that all actions and qualifying attributes take place in Matter alone, and not in Him. If innate and eternal qualities are attributed to the Supreme Being, that, too, leaves Him open to a number of doubts ; as for instance, it has been said in the Upaniṣad—"Svābhāviki jnāna-bala-kriyā ca"—that "Brahma is by His very disposition possessed of knowledge, power and initiative".

Such an attribution of everlasting qualities to Brahma will give rise to a doubt as to whether they are lodged in Brahma on a conjoint basis, i.e., as independant and separate unities, or as a result of some particular effect of a Cause. If it is assumed that a conjoint union holds the two together, then like Brahma the attributes, too, will have to be regarded as eternal, and along with Matter and Brahma, the Attributes will have to be admitted as a third Eternal Entity. These attributes or 'guṇas' are already found in Matter ; then, where is the necessity of supposing such other separate eternal attributes in Brahma as well ? Matter is already eternally in a conjoint union with the Supreme Being, which also concurrently establishes His lasting contact with its adjuncts, too. Little need, indeed, arises for contemplating separate attributes of an alien nature. For this reason, again, no existence of attributes other than, and in addition to, those of Matter is convincingly borne out. If unlike properties or attributes are admitted to be existing in Brahma, Matter, in that case, loses all its significance of existence. God's Omnipresence, too, becomes meaningless, inasmuch as all His functions could then be performed through the medium of these attributes alone. What essential form, in that circumstance, will belong to the Almighty ? Or, furthermore, what basic nature shall Matter itself have ? On the whole, Matter will have to be viewed as devoid of all properties, and so will God, too, ultimately come to be acknowledged altogether without them. Therefore, quite separate attributes, distinctly alien to Brahma and residing eternally in Him,

do not, at all, pledge themselves to a positive proof. It can, consequently, be concluded that there is nothing like the Eternal Attributes belonging to Brahma. He is absolutely a Colourless Entity of Super-Conscious Nature.

**"Knowledge, Power, and Initiative as God's Innate and Natural Attributes :"**

Examining the issue further on, if we conceive of "Knowledge, Power, and Initiative as God's innate and natural attributes," the doubt will have to be resolved as to whether in origin they are identical with, or different from, Him. If they lie as a different element in Him, in that case, difference is always traceable to some other object. Within the same thing it is out of question. It is unthinkable even in a divisible whole. Difference is always found from some unlike object. An example should serve us here. A pitcherful of sea-water is separated from the sea. But that water, in reality, is a portion of the same whole that was there in the sea. Its separate distinction is merely one of part, and not of kind. That separate and distinct individuality, at the same time, has been brought about in a limited and finite substance. The ocean is apparently a limited object of creation. Its water confined to, and contained in, the pitcher is also quite obviously limited from every point of view. Such *locus mundi* and finiteness bear little relevancy to Brahma, Whose Infiniteness not only covers everything but also pervades everywhere in the universe. Conclusively, therefore, the principle of inherent attributes goes awry with the True and Absolute Nature of Brahma. Whatever you expect Brahma to be doing by means of these attributes ascribed to Him, in a certain region or portion of His Vastness, is incessantly done by His Omnipresence and All-Pervading Omniscience. There is neither a need for a super-imposed attribute, nor is there any vacancy or void in Him to accommodate it.

In a Partless-Whole, there is no room for the intrusion of any alien adjunct or an outside object, irrespective of the latter's being a like or unlike commodity, because it admits of no interlacing space within it. Its entrance into a unity of integrated parts is feasible, but not in an object which is without any divisible parts. And such a Partless-Whole can be but One ; not many, in any case. Moreover, that Indivisible Entity must also be the subtlest among all other entities, which only then It will tend to pervade through and through. In this way, only One Super-Conscious Brahma is proved to be an Indivisible and Partless Whole, while all other things, be they conscious or inert, must be viewed as subject to division into parts. So, it having been established that Brahma is Absolute and Without-parts, there remains little viability for any kind of attributes in Him, whether they are natural, dynamical, or separate, and transitory, eternal, or self-sprung. Briefly inferring, we may well conclude that there is no room for any attribute to take shelter

in Him. He perpetually rests in His Divine and Absolute Colourlessness. The Upaniṣad sums up His unique nature in the following words :

> "*Niṣkalam niṣkriyam s'āntam niravadyam niranjanam*
> 1 2 3 4 5
> *Amṛtasya param-setum dagdhendhanamivānalam.*"
> 6 7 8 9

**Purport :** 1—He is a Whole without divisions, and Free from all assumption of phases ; 2—devoid of all direct activity or performance ; 3—immovably steadfast—firmly and calmly balanced in Himself ; 4—impeccably faultless and without evil stigmas or reproaches on His name ; 5—limitlessly spotless and perfectly pure ; 6—an unfailing bridge linking with the realm of Immortal Deathlessness ; 7-9—like the pure silvery brilliance playing over the live coals and burnt ashes of fuel-wood. In this verse of the Śvetāśvataropniṣad, (Adh. 6, v. 19), the word 'niṣkriyam' (devoid of all activity) is of unusual significance. It is indicative of the significant truth that the Supreme Being has no vestige of an action or activity belonging to Him. If it is admitted, how can attributes, then, spring into being in Him? A complete non-existence of attributes, on the contrary, will be the only veritable truth acceptable, at any rate. An Omnipresent Entity, in truth, needs no quality or adjunct for His wide-spread conscious functioning. Wherever, in any region of the all-pervaded world, it is desired to have Him functioning through attributes, there His Totally-Permeating Super-Consciousness is already present as an Efficient Factor. Where is the need of any attribute, in that case ? All these arguments fairly conclusively prove that the Super-Conscious Over-Lord of this Universe is entirely Colourless, and Absolutely Unpossessed of any tinge of attributes which are altogether unnecessary for Him. Elsewhere as well we have it profoundly confirmed : e.g.,

> "*Vedāhametamajaram purāṇam sarvātmānam sarvagatam vibhutvāt.*"
> 1 2 3 4 5 6
>
> (Śvetāśva : 3-21)

**Purport :** "1—I have known that Almighty Lord ; in what Form? 2—Not amenable to senile age, or bereaving death, i.e.—Immortal and Changeless ; 3—Timelessly Ancient ; 4—concealed and enthroned in the hearts of all living things ; 5—Accessible to every nook and corner of the universe ; 6—on account of being All-Pervasive. The foregoing three epithets connote and unambiguously suggest that He is an All-Pervading Existence and the Uniting Essence of All this vast panorama called Universe. For reasons examined above no attribute can be justified to belong to the One Universal Presence without and within everything in existence in the world. Owing to the All-Penetrative Omnipresence of Brahma everywhere in the realm of Matter itself, things and processes

would set and continue automatically from within its very core taking shape and bringing forth all that is necessary towards a cohesive creation. Creative and other exigencies that might have required the particular skill of an active factor, may become possible as a consequence of Omniscient Pervasiveness. Having such an apt possibility at the sound portals of mere human intelligence, why make the Supreme Omnipresence submit to the role of a transformatory Essence enslaved to its attributes ? Through God's intra-permeating Proximity, Matter will unremittingly continue to produce all effects, without the trifling prospect of God Himseif ever becoming a collaborating causal factor in the changeful material Creation of the Universe.

That Infinitely-subtle Supra-Conscious Principle, called Brahma, instils Matter everlastingly to Its tiniest component particles, and as a Super-latent Force, constantly impelling them from within, keeps It all ever-going and driven to manifest creational transformations. Because of this Divinely Inspiriting Influence, a number of transformatory urges and metamorphic tendencies are brought about in Matter, which carry on ceaselessly the processes and Creation of Its innumerable manifestations. As its ever-dominant result, the whole body of Matter remains unfailingly active and prolific during all times—Past, Present and Future—as well as Its various progressive stages of Actual Creation, beneficial Preservation, and the final Recession.

As a matter of fact, the reason of all this activity lies in its Divine association. Now, an alliance always pre-supposes two objects ; it may be effected among several things as well. Again, it may be either between eternal units. or transient ones, for all that. In the present argument, Matter and God both are Eternal Entities. Brahma is Eternally the same, Unbound to transition in subordinate Forms ; Matter, too, is Eternal, but subjeet to the laws of transformation and causation. In reality, these two are the only existing Entities that are Eternal and Timeless. Matter, between them, of course, is non-living and inert, while the Suprame Being is an Absolutely Super-Conscious Principle. Ultimately, summing up the argument, we may well conclude that Brahma is proved to be without all dispositional Graces of Knowledge, Power, and Initiative, or a totality of attributes, or even numberless adjuncts whatsoever. An attribution of qualities in Him nullifies the very concept of HIs Omnipresence as well as Undivided Oneness. Therefore, the Supreme Entity called God always remains, in all respects, a Colourless Absolute Principle in Existence ; and reason, logic and intelligent experience all amply bear out His Absolute Colourlessness.

*Here ends Section First of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

### Second Doctrine : Second Section

*Doctrine* : **"Brahma, the Supreme Being, dispenses the fruits of all actions and deeds of the finite souls"**

Brahma alone is able to deal out the results of actions, for none else is capable of doing it with utmost justice. Actions themselves are non-conscious things, and as such in themselves they are destitute of discretion. The finite soul as well is not competent enough for a fair dispesation of the fruits of its own deeds.

**Comment :** If we contemplate God as the Dispenser of all actions and their fruits, we shall have to admit in Him the presence of an attribute of agency, either as an independent factor or as a natural trait. Moreover, He will be required to keep a minutely detailed record of actions pertaining to all the souls. And during the final annihilation of the Creation all such records, too, will cease to exist : so that, afterwards, at the close of the extent of Annihilation, when Creation would take its turn afresh, on what inerrable basis during the creation period would the return and rebirth of the souls be effected ? At that time, the general Dispensation of the world might suffer. Due to the loss of all concerned account of actions, all the souls will be alike during the Doom-period, and no difference will be left between the liberated souls and the fettered ones. After the commencement of Creation, they may not be inclined to return, because the very reason for it would have been destroyed, and wanting. After all, some compulsive factor in their return from the Total Debacle, in the face of the re-started creation, must be there. Again, does God look to this Dispensation of Deeds only during the creative span of the world ? If we grant Him the subjective role of a Dispenser of deeds, we should regard Him simultaneously as the Enjoyer of some recoiling fruits of His own actions, at least. Just as we humans indulging in actions get our balanced lot of their fruits, so should God as well have at least some taste of it as His share. He has to condescend to the great strains of this vast and endless creation, and, then, to those of its total winding up. Ascribing of free agency of acts and the consequent liability to their fruits on His part will lead us to another hazardous notion that He is also subject to bondage as well as emancipation like ourselves. In that case, His plight will be no better than ours.

**Query :** Many a Mantra in the Vedas attributes a subjective role to the Almighty. What explanation do you have for it ? As for example :

"*Sa paryagātchukramakāyamavraṇamasnāviragvaṃ*
1 2 3 4 5 6
*S'uddhamapāpaviddham Kavirmanīshī paribhūh*
7 8 9 10 11
*svayambhūr-yāthātathyatorthānvyadadhācchāsvatībhyah*
12 13 14 15 16
*samābhyah.*"
17

(Yajuh : Adh. 40, m. 8)

**Purport :** 1—The Supreme Being (Brahma) is ; 2—enclosing everything within His embrace, Omnipresent ; 3—pure and quickly disposing ; 4—free from the three ordained bodies ; 6—devoid of all apertures, open bruises, etc., i.e. Indivisibly Whole ; 6—without the confining bodily tissues or the entangling nerves ; 7—having no faults and shortcomings, 8—absolutely untouched by vice and wickedness ; 9—the Profoundest Poet and Peerless Scholar steeped in Omniscience ; 10—universally knowing the minds of all ; 11—manifestly lurking in all directions ; 12—self-existent ; 13—in accordance with their true meaning or real nature ; 14—all created objects of the universe ; 15—masterfully initiates the creation of ; 16—for an endless course of ; 17—years, time (for the world).

**Answer :** Many scholars find a proof in this *mantra* for God's Dispensation of all deeds and their fruits. This interpretation of its sense, however, is not correct. The verb 'vyadadhāt' should be taken to mean as 'holding within His Grasp'. On account of being the Subtlest Element in Existence and also, All-Pervading, the Supreme Being powerfully continues to have an unyielding hold on Matter as well as its countless forms of Creation. Hence, in the light of this more sensible meaning, the view about God's Agency in regard to Creation or His Dispensation of actions and their fruits claimed to be supported by the *mantra* seems to be a far-fetched one. On the contrary, His Absolute Colourlessness and Essentially Dispassionate Nature is unquestionably established therein.

Now, let us examine the argument as to how the fruits of actions accrue to the doer's share. In reality, the subtle and fine essence of every action is its own mysterious and reproductive seed. A subtle impression or essential stamp of attachment left by an action on the soft, etherially sensitive mind or 'ego' of the doer becomes its inescapable seed. For example, a tiny fig seed contains its large fig tree (Pippalah) in its highly subtle form before it starts growing out of it. After attaining to its full form, it completes its cycle of growth by bearing a plenty of the same

seed. In a similar manner, every action bears at its core, in a seed form, the subtle essence of its own outsprung fruit. But, its positive fruition for the doer requires a number of favourable media and circumstances, in the presence of which alone, an egotistical impression or seed-like fruit of an action is competent to bear its indelible result.

There are four factors, necessary for reaping the fruits of actions: Place, Time, Instrumental cause, and helpful Accessories, which are severally elucidated below in detail with illustrations for clarity's sake :

**The 1st Factor—Place :** An earnest aspirant of spiritual consummation, for instance, possesses favourable inklings and inclinations of self-realisation, and is eagerly devoted to his purpose. But he finds that for want of suitable means at home he cannot obtain his goal. Consequently, he leaves his family and goes out to unfamiliar regions, wandering about here and there in search of real knowledge and essential experience of life. Meandering through deep woods and thick forests, treading over high hills, and mountains, and by the side of river-confluences, he tries to find out and contact sages and holy souls in possession of real Intuitive Truth. Long months and years are passed in traversing diverse promising parts of the country This is what may be called the Local Factor.

**The 2nd Factor—Time :** As a result of these wanderings, when he succeeds in finding a truly self-realized 'guru', he avails of his beneficent' satsanga' for hours, days, months, and years, and devotes himself for a long time to his regular practice of yoga. During his long and closely attached stay with the preceptor, he willingly undergoes an arduous as well as austere course of *yoga sadhanā* in accordance with the precepts duly imparted by his spiritual guide. Or, using a simple metaphor, he may be said to descend into the thorny battlefield of his yogic accomplishment after equipping himself with the three-fold armour of righteously toiling self-conquest, a spirit of unmixed renunciation, and an untiring dedication to his nobly cherished cause, while learning the art of fighting his 'inner foes', for long, at the feet of his guide. This is the Time Factor.

**The 3rd Factor—Instrumental Agency :** In this domain, the instrumental factor can be the guide alone. Of course, the guide must be supremely kind and sympathetic, large-hearted and generous, willing and unhesitating to impart self-knowledge, and himself steeped in the profound reality of the soul as well as Brahma. Overflowing with the innate feeling of kindliness and inspired by the ideal of freely doing good to others, he may be able to lead his disciple to the fullest consummation of yoga, to the lofty peaks of self-perfection and God-Realisation. Such a guide will be the Instrumental factor of his disciple's spiritual accomplishment.

**The 4th Factor—Relevant Accessories :** For an aspirant of the knowledge of Ultimate Realities of the world, and an earnest pursuer of these uphill objectives of human life, a care-free provision of board, lodging, clothing, etc., should be available. His place of stay may better be helpfully calm and quiet, without any distracting nuisances ; either in some woody portion of solitude or by a river bank. His bodily health, too, free from its usual ailments, should not be an heir to the ills, such as sloth, indolence, and idle procrastination. Wholly devoted to and with undivided faith and trust in his 'guru', on the whole, he should be willingly obedient and uncensuring, firmly founded in good behaviour and celebacy, indefatiguably armed with the valorous spirit of renunciation, unalloying dispassion, and the fourfold virtues ensuring accomplishment in the end, meek, modest, and no less zealous in widening the horizon of his knowledge, above all. A steadily strong, and even impatient, urge for self-rerlization as also a resolute readiness for making every sort of required sacrifice for its honest fulfilment, and many other such-like relative means to the aspired end are necessary for the completion of the aim; for self-fulfilment and realisation of the Supreme Being become attainable only for a yogi who is unswervingly established in the fourfold modes of their achievement. To conclude, therefore, self-fulfilment as a final result of efforts and actions performed during the course of adoption of these fourfold means to that end will be achieved as a direct fruit of the doer's labour. In respect of the knowledge of Ultimate Realities as well, God does not at all come in the picture, so as to be required unexceptionally to dispense the fruits of actions done under various degrees of earnest effort.

**Second Illustration :** Let us suppose a man has a strong desire for wealth, but he lives in some far-off forest, or a small distant and secluded village where no facility for earning wealth exists. All probable chances of employment, or business, or opening a shop or factory are completely wanting in that part of the country-side. For a fulfilment of his desire, such a person will have to migrate to another distant country or big town, where suitable means relating to that end may be easily available. This migration to a distant land will form the 1st factor, called Place, with a view to earning wealth. Another factor is Time, needed in getting firmly set to the purpose in view. After his shift to a large town, for several days or months or even years he tries to search out some well-paid job. It will naturally be an affair of some length of time. If he chooses to open a shop, that also will require some preparatory period of time in looking for a suitably promising business centre. It may take some months or years to obtain such a well-situated shop in a centrally commanding area of business. Then it takes some considerable time in establishing the

credit and the custom of the shop. Similarly, the working of a factory and the creation of a prosperous market for its goods take quite a long time. Even its initial stage of buildings and establishment takes several years before it is able to start on its career. Hence, Time, too, is a requisite factor of due importance.

The 3rd Factor, Instrumental Agency, is another 'must'. For a business house or factory, efficient and devoted workers are required. If he has a sizable firm in his view, by himself and alone he will not be able to carry it on from day to day. Assistants and servants will have to be engaged, and they should be dependable, obedient, faithful, and willing workers. For a contemplated factory too, very capable and good hands are needed. At the same time, they should be available, at any rate. With the opening of the shop, the customers also must flow in. If the shop is suitably located, the customers can well be expected to flock in for necessary purchases. The factory has started production of the commodity concerned, which must find 'wholesalers' for its disposal. Healthy contacts with large-scale dealers of good credit who may be relied upon for unembarrassing payment of money, must be created. The more of such contacts a factory owner or a firm-proprietor can claim to have, the larger sales he would be able to effect. In conclusion, therefore, it can be said that for earning wealth, a number of such active factors of instrumental help are necessary and completely unavoidable.

In regard to the 4th Factor, the Accessories, or Helping Material, a job has been obtained, no doubt, but the employer is not good ; he is pitilessly unsym-pathetic and an unfeeling taskmaster. He lacks the usual softness of humanity and is selfishly harsh. Or, the job is not to the liking, the pay is inadequate, and the work excessive. His co-workers are used to a life of jealous struggle with one another, or the society of the place is not at all congenial. Similar circumstances of a hundred and one disquieting sort continue to worry his peace-loving life. Thus, only after an untiring spell of hard work is money forthcoming.

From the very start nf a firm, sometimes, good sales are effected, the number of decent customers, too, is quite large, its situation is well commanding, and the servants also very satisfactory ; and unceasing labour does yield rich returns, in the end. Here, a subtle impulse for earning wealth was already present in the doer's mind, under rhe impetus of which (in the seed-form, of course) he descends into the field of his efforts, and actually has to undergo a lot of hard work for the guiding purpose. As a result of the whole chain of action assuming different forms of his efforts, he is able to materialise its fruit. During the course of his enterprise, he is called upon to yoke to its desired career a number of aids and means before its fulfilment heaves in sight. An inner inkling for wealth in its subtle seed form was already there in the mind, and the doer had to apply

all sorts of means only towards bringing it to its full fruition. Under that normal cause-and-effect process of things, the fruit of an action will automatically come to be borne and become the inevitable share of the doer. As for example, when somebody sows the seeds of apple and apricot, nothing but the corresponding apple and apricot trees spring out of them. It never happens that the apple seed may be bearing an apricot tree, and vice versa ; or that the apple tree may yield the fruits of apricot; and the apricot, those of apple. It is an irreversible and eternal fact that the fruit always truly corresponds to the seed. In a like manner, action, too, persists, and continues to exist in an extremely subtle seed-form. No doubt, in order to reap its quintessential fruit, the fostering factors of Time, Place, Responsible agency and the Material accessories or means are required to be provided through the reaper's own efforts, in the fertile presence of which alone it gains the capability of growth into its manifest form. Now, for an essential cause to grow into its full effective manifestation, it is not at all needed that God must Himself dispense the fruit of every action, distribute, or release it among the reapers. Man's own conduct of life, based as it may be upon his real character, and manifested through his efforts, is always the best and the most fruitful factor in the recoiling of his actions upon himself to whichever sphere they might belong. Here action itself is non-conscious ; and its fruit, as well, is naturally inert ; so that an inert fruit in the form of an effect is obtained from an inert cause. Every action of whatever category, or however diverse variform it might be, will bear its fruit in close correspondence with its parent cause. It will never be possible that on sowing sugarcane, mangoes will be forthcoming. Sugarcane will always irrepressibly bear forth sugarcane, and mango will generate nothing else but its own copy. That does not necessitate any Divine Intervention, and, least of all, an Omniscient God to carry out the work of pro-creative regeneration. As in Nature, the inviolable process of the seed developing into a full-grown tree, and the tree in due course of time swing itself up, once again, into similar seeds, works with the force of an eternal law, so in the field of actions, too, actions resolve themselves finally into seed-like impressions or subtle desires and inclinations, which under the impact of that very process, once again, end by developing into fully manifested deeds. And, thus, the cycle of repetition goes on for ever. When the psychic impression caused by a past action enters into an active arena, namely, that of time, place, responsible agency and the encouraging accessories, and becomes amenable to fructification, at that stage the supreme importance lies either with the personal efforts of the doer, or with the fourfold media of accomplishment. The Dispensation of God does not come in the picture as of supreme importance. By means of related endeavours, when the fourfold requisites are brought together, action itself turns to fruition.

That needs no Supreme Power for its Dispensation. The seeds of fruit-trees, vegetables and herbs—all require a simultaneous concurrence of Time, Place, Responsible agency, and Relative Accessories, before they are activised into fruition. The human bodies as well are subject to their own traditionary cycle of succession. From the mother, the daughter, and from the father, the son and so their successive generations receive their inherent 'vita activa'. Similarly, in the domain of action a successive cycle of Karmas bearing their absolutely corresponding seed-form fruits eternally persists ; and these seeds again develop into manifest Karmas, bearing in turn their own corresponding seed-form impressions, in the end. In bringing an action naturally to its final impression and that impression once again to flower into its subsequent manifestation as a new act shaped to bear its new impression, God's Dispensation is altogether unnecessary. Only a concurrence of the four accessory factors, namely, Time, Place, Responsible Agency, and Congenial Conditions, is required. These alone are sufficient to turn any action into its natural fruition. Hence, God cannot be the Dispenser of the fruits of actions. Even without His intervention, the cycle of the fruition of Karmas will continue to operate with perfect justification under conditions of co-ordination among personal efforts on the part of the doer and the four necessary helping means.

**Third Illustration :** Mango, the black berry called 'Jāman', pipal, banana, guava, Loquat, and the fig-tree—these mostly grow in hot countries. Apple, apricot. sweet pulpy plums, etc. take root generally in countries with a cold climate. A native of an extremely hot country thoughtfully chooses to have a large apple garden with a view to earning wealth from it ; for apple retains its quality for a long time, is pleasantly sweet, and is liked by all the people. Consequently, he migrates to a cold country and purchases a large tract of land for the purpose. Therein, he raises a large garden of apples. This is fulfilling the demand of land or Place. After many years have rolled by, this garden comes to have its matured growth and is able to bear fruit. This takes him some eight or ten years in waiting and patiently serving the goal in view. This is providing the time-factor for its desired success. Thereafter, he establishes his business contacts with traders in order to supply the fruit in different markets of the world. Relying on them as responsible via media, he conducts his commerce in fruit with them. Without the intermediary presence of these commercial people, his commodity of fruits cannot be disposed of. Somebody as purchaser of the bulk of fruit must be there—this is in satisfaction of the third requisite, some responsible agency. Last of all, the coordinating means, including several media of transportation, export machinery, etc., are vitally necessary. For supplying the commodity to its varions

stations of demand, different means of transportation like truck vehicles, railway transit, air-lifting, etc., are always without exception necessary. Moreover, with proper planning the fruit must be sent out to those commercial centres, where its decent purchasers and stockists generally abound. After having brought into play all such conducive means of success *is* he able to attain to his desired prosperity in wealth. In respect of this fruition of 'Karma' as described above, also, all the fourfold media of natural consummation were absolutely indispensable. These—and *not* the Supreme Being—were the main source of 'Karma'-dispensation. Therefore, in conclusion, it can well be affirmed that God has nothing to do with the dispensation of actions as such.

**Objection :** "Action is lifeless and inert ; hence, for the dispensation of its fruits some Omnipresent Conscious Power must be thought of at the source of its two-way growth ;" 'Karma' itself being without conscious energy, cannot work its process to the seed (its subtle fruit) and back from the seed into a full manifestation, unless the entire chain is energised and distinctively maintained by an Active, All-Pervading Conscious Force, Who may have a watch over all type of doings and dispense their respectively appropriate fruits at a crucially suitable time.

**Satisfaction :** If you would regard a Conscious Element as an indispensable factor in the dispensation of Karma-fruits, then you may find within the doer's body the presence of an undoubted Conscious Soul as well. Under conditions of its close proximity, the seed-form subtle impressions that underlie the sub-conscious mind, are being constantly provoked into their duly formal inclination in conscious life and their relative tendencies in the field of energetic endeavours concerned with their futfilment, so that the impulses and latest impressions, thus impelled into life, in a sense, march in progress through the realms of intelligence, willing faculty, physical senses, and the whole body as a medium, reach the field of positive efforts, and, within a brief period of time, finally assume concrete forms of actions as such. Man's industry characterized by his individuality and expressed through his physical efforts towards satisfaction, converts their concrete and gross forms as physical acts committed under certain psychological attitudes into the subtle, seed-form impressions on his sub-conscious mind, once again. Every such subtle impression, in particular, being the extra-physical essence of Karma as well as its fruit, turns into the ultimate cause of man's bondage to sensory satisfaction, or freedom from it. As one sows, so does one, after all, reap. The consequential fruit comes in for the doer's satisfaction and must be borne by him as a recoil of his own doing. As such, man's own industry is the central and the chief factor in the performance of an act,

as also, in the reaping of its fruits. Due to the close proximity of the conscious soul within, man's earned impressions get enlivened into a fertile cycle of action and its natural fruit, and become an indispensable cause of his sense-voluptuousness, at last. For this God's intervening assistance, or responsible dispensation of fruits of deeds is not, at all, needed. There is one main impression among a number of subsidiary ones, which combine with it in cooperation towards its total satisfaction and come to be manifested as a single action. All those similar efforts conjoin to produce similar effects. As diverse fruit-trees belonging to the same orchard draw in from the ground the particles of that very particular sap or juice which relates to their own species, and continue to be sustained and vitalized in this manner, the same characteristic tendency pertains to 'Samskārās' and their respective manifest 'Karmas'. An action in the seed-form, likewise, tends to be attracted and fostered by other acts of the same character, and thus continues to expand discriminately its own width of scope. In this way, actions of every distinct category charged with their like and specific fruits continue to widen their expanse of probability. Simultaneously, man's area of efforts also gets on enlarging. For a completion of this whole process from the 'samskāra' (the subtle impression) through the manifest deed leading to the actual reaping of the fruit, man's own responsibility of effort and performance is important. God's supervision or dispensation is not, in the least, incumbent. Within this body, one conscious factor—the soul—is already imperatively present to help performance of all necessary actions; hence, for any harvesting of their logical fruits, an intervention by a Second Supernal Conscious Factor is not at all needed. We have the 'samskāra' as well as its resulting action as two inert and lifeless facts here, and the final fruit, too, is a dead entity, indeed; but on account of the immediate proximity of the Conscious Soul, all pertinent fruits of things done by a man are perpetually received and brought to experience in the inner faculties of the mind. The ill-informed man under his delusive ignorance takes to super-imposing them on his unaffected soul. He little knows that the soul is always Unattached, Pure and Spotlessly Free from all Smirching activity of a physical nature. Out of ignorance, not realising its original nature as Unattached and Free from the binding strings of Action, he takes to ascribing the properties or qualities or the gross acts belonging to the inner mental faculties wrongly to the soul. The fact is that all action or experience takes place within the highest sub-conscious faculties of the mind in consequence of its perpetual contact with an unattached and actionless soul, residing behind the mental apparatus. This mysterious part of the mind is also a product of the highly refined matter, and, as a result, appertains to the dead world of matter. The 'samskārās' or impressions arising therein are no

better than dead and inert. The deeds that spring out of them as well are lifeless ; and their fruits, too, are without self-propelling. The root cause of all this, of course, is inert matter. As such, in the soul itself there is no ground for the rise of an action or its fruit. Merely due to its association with the subtle faculties of the body, we start conjecturing, or conceiving of the soul's bondage and its final emancipation. God's pervasively close association with Matter does not bar us from regarding Him as Eternally Free from Bondage. Is it not surprising, then, that on that very basis of the soul's mere association with the heart, we are not ready to recognize its taintless emancipation ? How heavy is the blunder and the delusion on our part that we are easily gulled into believing about an effectual rise of 'Karma' or direct responsibility in the Flawlessly Free and Untainted Supreme Being—glibly forgetting that where there is action, there is attachment and bondage, as well ! In respect of the soul, the concept of 'Karma' quite naturally gives rise to another one of bondage ; but in regard to the Universal Spirit, on the contrary, why does the notion of direct responsibility and Karma detract from its logical consequence, namely, that of consequential bondage ? If 'Karma' is alike conceded to both of them, similar effectual flaws would creep into both of them. Therefore, no kind of actions, as such, appertain to the Almighty Absolute. Such a conclusion at the same time, would refute the dogma of Heavenly Dispensation of Deeds as a supernal attribute or act of God. It goes to prove beyond every shade of doubt that in no circumstance God can ever be the Grand Dispenser of deeds and their fruits as is often mistakenly believed by most of us. That happens because people generally do not take sufficient heed in knowing the True Nature of the Absolute Being. Out of their hasty (rather undigested) notions about Him, they usually spatter words that bear little proof of rationality and even less of the ultimate reality. When tested on the touchstone of reason, logic, and verity, too, this doctrine of God's Dispensation of actions and their fruits is found wanting in convincibility. Finally, therefore, it can be fairly well maintained that both God and Soul are perfectly free from a taste of the earned fruits of actions as well as any give-and-take process of their dispensatlon.

*Here ends Section Second of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

### First Half

Third Doctrine : Third Section

*Doctrine* : **"Quite early in Creation-time, the Omniscient God revealed knowledge to divine and human beings."**

**Comment :** The notion that God gives knowledge to anybody is absolutely impossible and untenable. That in the beginning of Creation He imparted knowledge to some *'seers'* of truth with deep insight, or to any human being ; or, that He took pains to compose the Vedas—are things completely out of the pale of possibility. When God is far from being proved a doer of anything, how can He be conceived of being a Giver of anything, including knowledge ? If the property or attribute of 'giving' is allowed to exist in God, there will be no distinction left between ourselves and the Infinite Being. He will simply be another copy of a finite being, We limited beings are involved in a complementary process of giving and taking amongst us ; under the supposition referred to above, Brahma—the Supreme Being—too, will remain no better than us. On a plane of equality with us, He will be a finite and limited entity and His Omnipresence will be reduced to a farce. In fact, the quality of giving and receiving knowledge is a process belonging to the human or the super-human faculties of men and the other godly beings among them. It has been going on uninterruptedly with no end of time, in the past. It is *never* imparted or revealed by the Supreme Being. On having a curious look of enquiry into the present system of human education and of common Nature, we find that all traditions of development and dissemination of knowledge are firmly based on a concept of the healthy communion between the teacher and the taught, which for ever carries on the endless torch of learning from one age to another and from one generation of mankin d to another. The inquisitive mind easily staggers to believe that the Omnipresent and Omniscient Supreme Being reveals knowledge in the beginning of Creation ; inasmuch as He is always Taintless and Actionless. Besides, it is also not easily understandable that men and the gods, too, could come to have knowledge as soon as they were born. In the absence of father, mother, and the teacher, how could knowledge have dawned upon them ? Although, no doubt, in this world, a number of boys and girls are found to be extraordinarily intelligent and fecund since the very start of their life, and they imbibe and assimilate very quickly whatever is hinted, slightly suggested, or briefly expressed to them by

their parents and teachers, yet even they do not learn anything without positive instruction and help from others. Parents are all the time mindful, guiding and instructing their children, who are, thus, at times, able to lisp out their regularly gathered words and sentences. Likewise, they learn speaking their own dialect, and afterwards their language as well. Such incidents, too, have come to experience where many children begin to indicate certain signs, and even tell some astonishing events belonging to their past life. Later, curious searches and investigations made in the light of their indications reveal that many of the facts referred to by them are often correct. It may probably be conceivable that, in the beginning of the creation, extraordinarily bright geniuses among men and godly beings might have been born!

Those accomplished yogis, men of real learning, self-realised souls, or God-knowing spirits of immaculate purity who flourished round about the time of the Final Doom; or those accredited 'jīvanmuktas', who had surpassed the usual encumbrances of life even while living a full life of this world, for in the state of a 'life-liberated' soul, too, the last vestiges of mortal Ignorance stick on, and still persist to exist; in tneir penultimate stage of spiritual efforts had not yet been blessed with the crowning strength of supreme dispassion (parama vāirāgya), had not become fully entitled to the final liberation in 'mokṣa' and had not completely succeeded in curbing and subduing their inner impulses which lay within them for countless ages in the past, by means of profoundly abstract meditation during the 'Asamprajnāta samādhi'; such of them, perhaps, needed a fresh opportunity for mastery of the subtlest degree of renunciation (parama vāirāgya) in a new round of births for them. In the transluscent hearts of such high souled 'jīvanmuktas' the past store of their knowledge might have been carried in their new birth after the cessation of the Doom. The 'S'ruti' seems to confirm the view by a phrase, "yathā pūrvamakalpayat", and duly suggests that those hyper-psychic seers, or 'Ṛṣis', appeared on the scene of the ne wly created world with their entire lore of knowledge. As a result of their birth at a relevant stage of the Creation, they must have, first of all, brought about some initial evolution of knowledge by means of their mutual behaviour and conversation and collective exchange of things as well as ideas. This whole process might have consumed a very long course of time. As a result of their mutual and social conversations, whatever earliest form of speech began to take shape, must have continued to be formed during long years of its gradual development, similar to the particular 'samskṛt' usage and vocabulary found in the Vedic mantras. A certain degree of exchange of knowledge might have often been taking place, and something likewise learnt or known through the other media of learning from others, self-introspection, intuitive contemplation, and deep, abstract meditation.

Some of it had come with them from their previous life, while some more came to be experienced and further developed in this present one during a long course of deductive and inductive learning. Long afterwards, such a totality of knowledge might have been integrated by Agni. Vāyu, Āditya, and Angirā Ṛṣīs, severally in each of the four Vedas. For an immense stretch of time, long before it came to be reduced to script, this knowledge of the Vedas continued to be memorized by heart and there it reigned without decay. Only after a vast scroll of rolling time, were these mantras garbed in script. In very many places in samskṛt compositions, the phrase "three-fold learning—Rik, Yajuh, Sāma" very often occurs with all its force of repetition. It appears as though the composition of Atharvaveda took place much later. It does not mean, and cannot be assumed, at any rate, that the talented seers and introverts were no sooner born than they began pronouncing or uttering the Vedic mantras. A long course of rolling years was taken by the due formation of the particular idiom of Vedic language, and that developing style was being pruned and perfected during its gradual evolution. At times, moreover, special and erudite attention was paid to the otherwise steady growth of the Vedic Samskṛt language. It was long afterwards, in this way, that the Veda mantras were accordingly composed in their distinct verse and prose form. Alongside, mention is also made of every particular seer, and the 'deity' (devata), associated with the significance of a particular set of mantras.

**Usually, "there are two interpretations given to it:"**

First View—The Ṛṣīs whose names appear at the head of a certain mantra or mantras, a sūkta, or canto, in a veda, for the first time led the way in having a revealing insight into the essential meanings of those mantras which came to be associated with their names ; and after having made their central spirit and ingrained truths on a scientific basis an exclusive subject of their inner experience and intense realisation propagated them for others' benefit by expanding their scope of influence as well as their range of practical application in life. For this reason, the names of the Ṛṣīs concerned have been tagged on to the mantras at the head. The exposition of the term 'devatā', e.g., fire as (an embodiment of) a particular form of energy means a 'devatā', or benefactor. The mantras in which this creative factor has been elaborately dealt with, or wherein its devotional prayers are contained, have been associated with its name as their 'devatā' ; and so its mention at their head. In this way, 'earth', 'water', 'wind', 'ether', 'soul', 'God', etc., have been conceived as 'devatās' or benefactors, and have been mentioned alongside the mantras concerned. The mantras thus invoked naturally bear specific matter, relating chiefly to those respective forces or fields of knowledge, in particular.

Likewise, the various metres in which the mantras have been poetically inspired, have also been helpfully recorded at the very beginning of a particular section.

For a similar facility, accent marks in respect of words and sentences have been added to them. They have been used exclusively in the Vedic mantras and texts. They serve as a valuable aid to the method of correct pronunciation of the mantras and help bring out their real sense by lending a superb air to their meanings.

To start with, the Vedic language grew into its full shape first, and then it was named Vedic. In its wake came the composition of the Vedas. Thereafter, followed the superscription of devatās, ṛṣīs, metres, and the accents ; further still, after the passage of a long course of centuries, the vedic grammar grew into its mighty authority. In its earliest form, it must have been very rudimentary, indeed. As represented by the treatises like Nirukta, Nighantu, etc., this vedic language appeared or came in vogue as the first in the world. As time rolled on, long afterwards, this fairly developed pioneer among languages fell to the effects of change, broader evolution and expansion ; and, after al!, through the winding wheel of history, attaining to the lofty and nobly sublimated style of the 'Brāhmaṇa Granthas', the devotional heights reached by the Upaniṣadic expression, the metaphysical terseness and sublimity of the Dars'anas, and, lastly, in the fertile grounds covered by the ethical survey of the Smṛtis, historical domains of Purāṇas or the literary subtleties of the Kāvyas, the language came to be as simple and as close to human speech as it could possibly be.

During the period to which the Brāhmaṇa treatises belonged, the 'Vaidik' language had taken to a very commonplace tread ; and it further fell from its early lustre by the time the Upaniṣadic Age had its sway afterwards. However, as the age of the Dars'anas arrived, the linguistic improvement and enrichment in this period saw a new turn of the corner, when the great geniuses and seers of the age like S'ākatāyana, Pāṇini, Patanjali, etc., turned their far-sighted attention to a salient phase of its immortality and ingeniously systematized great works on its fundamental rules of grammar. This grammatical-cum-philosophical upsurge in the period, in the memorable 'sūtra' form of verse as it came to flourish, immensely increased the majestic trend of its unique glory, and importantly helped the onward march of its grand progress.

In the wake of the 'Vaidik' language, many other languages had their respective rise and natural growth. Amongst them, quite a number like Greek, Latin, and many others followed suit, and, to some extent, even took advantage of the basic principles and forward-looking strides and attainments of their prior model, the crowning speech in samskṛt. Somuch so that in the present age in different countries, local regions, and diverse districts of the world, a plethora af dialects is being spoken. Their

necessary grammars, too, have been evolved, or are being prepared according to the demand of time. Today, thousands of books in all the languages and dialects of the world have been written and published on physical and worldly as well as spiritual subjects.

**Second View :** The particular mantras associated with the names of particular ṛṣīs or seers were essentially realised in samādhi by them alone. All the mantras realised and perceived intuitively as inner experience by the various 'Ṛṣīs' have been collected in a compiled form. The mantras that occur in the Vedas have been compiled by different 'Ṛṣīs'. Agni, Vāyu, Āditya and Angira 'Ṛṣīs' compiled them for the first time in different volumes. Therefore, each one of the Vedas came to be known as composed or compiled by each one of them. Later on, Brahmā learnt the Vedas one after another respectively from the four 'Ṛṣīs'. And so the long-enduring tradition of Vedic learning was finally set on foot.

All the four Vedas contain some several thousand mantras. At one time, at any rate, so many 'Ṛṣīs' can hardly be cojectured to have realised, or composed, them. They must have flourished at different times, and, also must have realized their intuitive significance on various occasions. The mantras associated with their respective names, might have been collected later under their names, and their mention made alongside the verses themselves. Very many mantras are met with in all the four Vedas, and, in every place, the same 'Ṛṣi' has been mentioned as their original seer, or knower. It is quite conceivable that each Veda was prepared at a different time and the compiling 'Ṛṣi' having been especially attracted by those particular mantras included them in his own Veda as well. Or, the 'Ṛṣi' who composed, or had the inner experience of a particular mantra, or mantras, preferred to put his name at its top. In the Vedas, the phrase 'by early or foregoing-Seers' ("Pūrvāih ṛṣibhih") is often met with. Now, the term 'pūrvāih' cannot be taken as referring to the previous 'Kalpa' or turn of the cycle of Creation. It can only mean the 'Ṛṣīs' of the current cycle of Creation, who have lived in earlier times. Those 'early Ṛṣīs', under Vedic reference, to be sure, must be those who preceded in time the compilers of the Vedas, namely, Agni, Vāyu, Āditya and Angira. During the final destructive phase of this Universe, nothing remains in existence in the shape of an effect issuing out of the parent Causal Form of Matter. How can, then, the Vedas be thought of as surviving that Total Annihilation ?—And so also, the knowledge contained within them ? Conversely, if the Vedas had been created by the prime form of Matter, or God Himself, it might have been possible to believe so. None of them, however, has had anything to do with them. The aforesaid four Ṛṣīs were responsible for making up the entire matter of the four Vedas. These four Vedic progenitors, too, as it were, appeared on

the surface of the Earth long—billions and trillions of years – after the primary creational surge of the Material World had been over. It can consequently be well imagined that prior to these four systematizers there were other mantra-seers, as well, by following in whose footsteps, or resorting to whose experiences, or assimilating whose enlightening knowledge those first-four-compilers of the four Vedas might have led the way and gloriously advanced the total utility of all the mysterious collections. Citing my own work in the present age for a simple parallel, I may submit that I, too, have composed certain treatises, which do not contain merely as much knowledge and experience as I have been able to gather, understand, and assimilate for myself. They go far beyond that, and bear witness to an ample share of what I have learnt, read, and studied at the feet of my teachers as well as from other scholars' works of repute. A similar condition must have prevailed with those four earliest pioneers of concerted knowlenge in a far, far-off age of distant Humanity. In their time, as in all other times, too, knowledge must not have been limited by the purview of those four seers alone. The Atharvaveda, after all, was composed much later than the other three Vedas. Its language signifies a lot of difference from that of the rest. Quite a large number of mantras in the Sāmaveda are similar to those in the Ṛgveda, as though they might have been repeated or imported from the latter. These and many other crucial points in regard to the Vedas call for their serious consideration. In conclusion of this sifting examination, we may remark here that God cannot be the Author, or Disseminator of Vedic knowledge in the very beginning of Creation.

A portion of a mantra in the Yajurveda reads as follows : "Iti s'us'ruma dhīrāṇām ye nastadvicacakṣire"—(Yajuh. Adh. 40, m. 13). This leads to the view that even before Yajurveda came into existence, there were other 'Ṛṣīs' as well. From those consistently erudite seers of Vedic knowledge and truths it was that Vāyu 'ṛṣi' 'had been hearing, or was still receiving his precious lore of learning.' This clearly denotes that those 'ṛṣīs' belonged to this very cycle of creation ;—herein, a suggestion of the previous or earlier cycle of creation would be merely far-fetched and out of context. Some scholars have interpreted it as meaning 'the cycle of Creation preceding the present one'. They seem to have stretched out the truth with a purpose to prove the eternal character of the Vedas, and also the doctrine that the four particular 'Ṛṣīs' alone were the first recipients of the Divine Revelation. This is something far from the true core of reality. It scarcely justifies the view that, originally, God Himself 'authored', or revealed, the Vedic Fountatn of Knowledge. In fact, round about an early stage of the Creation, collection would probably have been made either of the knowledge attained, or the mantras composed by the numerous 'Ṛṣīs', who at diverse times had been gathering

their divine fortune, along with which the compiling 'Ṛṣi' might well have included his own divinely poetic wealth. Otherwise, the reading "Iti s'us'ruma dhīrāṇām" would not have been given. The words "pūrvaīh ṛṣibhih" or sentences of similar contents, often met with in the Vedas, likewise prove that prior to the four 'ṛśīs' concerned, there had been others, too, who mystically knew the Vedic mantras, or their inspiring portent. These four, in a sense, were the pioneer compilers, or even half-way authors, quite admittedly. The four Vedas, and similarly the religious books of other doctrinaire creeds, which believe them to be a Heavenly Revelation,—all these may be said to be a paltry portion of that vast 'Unending Ocean of Knowledge', which sits and sways over all conceivable sciences and arts inherent in the Grand Creational Process emanating from it, and includes, without exception everything relating to the Supreme Being, the mysterious finite soul, and Nature, from whose universal womb issue forth not only this drama of life and death but also the picturesque panorama of objects 'both beauteous and sublime'. Men, or the gods or heavenly angels, seers or the sages, alike, prophets, pundits, moulvis, church fathers, or the learned 'illuminātī' of any religious sect, for that matter—all of them have been, and are, able to know a mere insignificant bit of the Vast Universe and still Vaster Endlessly Supreme Beatitude. Posterity's greatest misfortune lies in the fact that they are satisfied and fondly contented even with their meagre illumination. There appears to be no end in this world to the ever-expanding off-shoots of Inert Matter, as well as the All-pervading Conscious Force. So far, it has neither been perceived in the past, nor can it ever be visualized in times to come. This poorly limited and finite human intellect bolstered up in a small brainy portion of man's tiny body will never be able to guage the extremity of these two Endless Entities. Men and the gods alike, ever since the time of Creation, have been tirelessly seeking and searching for a viable knowledge of them. And there is no gainsaying that the search for knowledge of these Ultimate Realities will everlastingly continue to be made until the very last and low ebb of human life on earth. Never-the-less, it can hardly ever be asserted that a complete picture of their possibilities has been attained and the last word upon them finally uttered. It is not implied, however, that all effort at the quest being almost futile, it should be suspended, or despairingly given up. On the contrary, wisdom lies in ceaselessly pursuing our investigations in regard to the real nature of the Inert Vastness of Matter, the Supreme Innate Consciousness, and the Finite Conscious Factor in living beings as long as we are not in the gracious sight of a serenely and sublimely blissful condition of our inner satisfaction.

As regards the Divine benefactors (devatas), there is little misgiving or objection. Every mantra, which bears a certain godly name affixed to

it, expounds that very particular subject implied by it. This is indubitably borne out and confirmed by the traditional system obtaining in the classical field or Vedic studies. Therefore, no grating doubt is presented in this respect.

**"God is both the Efficient as well as the Material Cause of the Vedas"**

Quite a number of mantras in the 31st Chapter of Yajurveda abound in rich descriptions about God. In them, the Lord has been viewed both as the world's Efficient Source and its Material Source, as well. The process of its creation, too, has been amply described. In one of these mantras, the revelation of the Vedas also has been amplified : e.g., "tasmādyajnāt sarvahuta ṛcah sāmāni jajnire ; cḥandānsi jajnire tasmādyajus tasmādajāyata". (Yajuh : Adh. 31, m. 7). This particular '*mantra*' enunciates the origin of the three Vedas, including, Rik, Yajuh, and Sāma. The 'ṛṣī' of the mantra is given as Nārāyaṇa, while its inspiring god is Sṛṣtes'vara. Throughout this Chapter, the Almighty Creator is described, metaphorically, somewhere in the form of the Ultimate Efficient Cause, and, in some others, as the Effective Material Cause of everything in the world. It seems as though Vāyu ṛṣī, the author of this Veda, while singing the praises and immeasurable glory and greatness of the Supreme Master was swayed by the depth of his devotion to feel that the entire authorship of the Vedas was His, and not of men's petty selves. In the very first mantra, God's myriads of heads, eyes, arms and legs are spoken of in the garb of a catching metaphor ; e.g., "Sahasra S'īrṣā puruṣah sahasrākṣah sahasrapāt", (Yajuh : Adh. 31, m. 1). Now, it is worth surmising that in the hearts of those Ṛṣīs, wherefrom the musical overflow of Vedic knowledge is being manifested and divinely revealed, the All-Pervasive Presence of God, too, is there. Hence, in the rush of a devotional frenzy, aflame there, the whole process is being superimposed on God and viewed on account of His Close Proximity there, as the sole Inspiring Cause and Source of Truth and Beauty that surges forth therefrom. In reality, God is neither the Effective Material Source, nor actively the Efficient Cause of anything whatsoever. As for His immediate proximity to the inner organs of inspiration in man, the soul is also as near to them as God. An account of the absence of any difference between the finite soul and the universal spirit is proposed to be given elsewhere at an appropriate place in the context of Finite Soul. Here, it is simply not needed. Our investigation here appertains to a different context—the origin of the Vedas. Turning back, once again, to our main point of examination, therefore, we find that the traditional process of Vedic knowledge goes on in the hearts of the successively flourishing 'ṛṣīs.' But, as these internal organs of inspiration happen to be created objects, the manifest media of knowledge and truth, and naturally subject to transformation,

it will be quite reasonable to conceive them as the seat of the rise and flow of all knowledge : they alone can be the effective source and cause of knowledge as such, and not the soul or the Supreme Being, to be sure ; for, both of them *are* Immutable and free from Transitional Changes. Thus, knowledge, or for that matter, Vedic verities will have to be assumed as a product, off-shoot, or development of the human hearts, which were so constituted as to have brought it forward from the earlier cycle of creation. During the annihilatory stage of the previous creation, after having borne their share of it in its infinitesimal seed form they had been finally absorbed in their ultimate source of origin—the Material First Cause—out of which, along with that essence of knowledge inherent in them, they once again sprang up at the next crealionary upsurge during the present cycle of creation. Having entered their gross bodies, at that stage, they again renewed the retarded evolution of knowledge for their eternally aspired satisfaction. So it is that the ancient and time-honoured tradition of knowledge has been handed down from generation to generation, and will continue to do so for ever. Having regard for this process, it will be evident that God's intervention is not in the least needed either for the precious preservation of knowledge, or the timeless perpetuity of its progress. There need be no misgiving about our faith in the sacred lore of the Vedas. Undoubtedly, we have the same regard for it, perhaps, as others ; but the way of our evaluation of it as also its justification to others is, of course, different. It is also not true that we deny the existence of God or the individual finite soul ; but there, too, the truth is that our mode of understanding these Ultimate Realities and interpreting them to others, as well as a closely critical attitude towards them is different from that of others, who rather appear to find it somewhat strange, uncommon, and disquieting to their beaten, incoherent beliefs, of which fact we have all along been aware on our part in the course of our preceding investigations. But our mode of uncovering the truth and its exposition are bound to be above the commonplace, because every justification of the endlessness of knowledge would necessarily demand a practical difference of thought and attitude among the advancing seekers of Truth and Reality. If one were to sit up complacently with folded palms, conjecturing that what he knows is the end and be-all of knowledge and that there was no compeer of his in the whole field of knowledge and discovery of Truth, it would certainly be an error and short-sighted conceit of ignorance on his part. To enclose the endless ramifications of truth in books is, at the same time equally quite impossible ; whether these books happen to be the scriptures of this religious sect or that occult creed, or of this author or that wise sage, all of them, alike, contain incomplete and meagre bits of incomprehensive knowledge as such. Only knowledge of a general nature is incorporated in the books

whetever they be, and that, too, in a very small measure. The preceptors and the teachers, likewise, impart very general information about all kind of facts and things, mundane as well as occult. Particular and essential knowledge, however is alaways attained and experienced in samādhi, during the profoundly abstract state of deep meditation alone. In the subtlest and most profound stage of samādhi, 'prakṛti', the Material First Cause, finite soul, as well as the Infinite Lord of the Universe, all of whom are extremely and immeasurably subtle, become the subject of only intuitive experience for the seeker. We have also given in our books an account of the outline including the tinge, form, function, etc., of all the living and unliving objects of experience ; hut, at any rate, it bears no analogy with the actual one under samādhi, or the one that is usually experienced in that abstract condition of the mind. Merely a meagre fragment of the total vision can be reduced to written description or oral expression.

Finally, the entire argument leads us to the conclusion that the tradition of knowledge, both general and particular, social as well as personal, is related to the hearts and minds of men and the godly ones above them, and seldom to the books, which can easily be reduced to dead ashes, and are positively liable to destruction during the final period of the world's Doom. The 'samskārās' or the seed-impressions of the knowledge of Truth and Reality, nevertheless, continue to be preserved and regenerated in the wombs of the human hearts. The 'Cittas' or the living minds of men, with their well-preserved custody of all the impressions of essential knowledge, recede back to their original (Material) Cause, during the course of the current expanse of creation as well as at the commencement of the Doom Period, and at the start of the next round of creation descend upon living individuals along with their fine treasure of past impulses. In this way, the liberal tradition of truth-seeking and knolwedge goes on perpetually from one age to another. The Supreme Being is not at all needed to make the first gift of knowledge to humanity, or for maintaining its onward flow in progress.

*Here ends Section Third of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

Fourth Doctrine : Fourth Section

*Doctrine* : **"The Supreme Being is both with and without Attributes"**

The two properties are mutually contradictory. One who is attributeless shall ever be and remain without attributes. A thing or entity gifted with attributes, on the contrary, shall always be found in possession of them. As for example, Matter is originally possessed of certain properties : it will always remain inherently so under an inviolable principle of its existence. During no phase of its existence, was it ever without them, nor is it at the present, nor still will it ever be in future. Analogically, Brahma, also, has ever been Colourlessly Without Attributes, continues to be so in the present, and will eternally be so in the future. If adjuncts and attributes are ascribed to Him, believing that He possesses them inherently or otherwise, in that case He will be reduced to the position of Matter, or 'prakṛti' ; which, being inert, is mutable. Brahma, too, despite His Absolute Super-Consciousness, will become subject to mutation. It appears that the scholars who have lent support and currency to this assumption of the presence in Brahma of such a condition of double opposites, have not taken recourse to due contemplation, revealing meditation, and adequate realisation of Truth about the Supreme Being. Instead of giving the fair results of their own intuitive endeavours, they seem to have feasted the minds of their readers on untested beliefs and murky suppositions based on hear-say information and lack-lustre findings of their cursory readings. What lot of such unfounded and misleading material has ever been trashed out before 'the hungry sheep', who look up and are but shrewdly duped in respect of their search for true knowledge, and reality about the soul as well as God, in the spiritual pasture of human aspiration on earth, and, alas ! will continue for ever to betray the innocent hopes of Humanity !

Such false teachings, senseless precepts, and meaningless spiritual trappings will be exposed in their true colour only when scholars of intuitive profundity, learned men of pure conscience, and yogis of selfless achievements put these so-called teachings, doctrines, and dogmas to the touchstone of inquiry, logical reasoning, and a rationalistic approach to reality and truth. Until then, otherwise, these self-conceited notions and diverse suppositions in regard to the pure Reality of God will ignorantly continue to be superimposed on Him. People will hold on their

self-charmed faith in a Brahma of their own liking, as though He were a mere personal appendant, dancing on His heels at their sweet will, no matter whether they happen to know anything about Him, or not. A sort of traditional belief that God is so-and-so has taken its roots unshakably in our lethargic brains. But what harm accrues to them who deny His existence blatantly ? Contrariwise, what favours are ever showered by Him upon us who cherish and believe in His Almighty Majesty ? Are not our harms and benefits decided by the very character of our actions on the whole ? As is the action, indeed, so is its inevitable fruit, at last. One must be sure to reap the fruit of one's deed according to the impulses nnder which that deed is done. God is in no way concerned with these small trivialities of detail. Being what He is, viz., Absolutely Unconcerned and Unattached, Colourlessly Without Attributes, and Actionless, He does not intervene in man's responsibility of doing good or bad deeds. In this attitude of Non-interference on His part, His Complete Neutrality and Indifference to things and deeds alike, stern Equanimity, Inviolable Integrity and Immutability, and Immunity from all Activity, go into the texture. In this subtle domain these elusive factors very often puzzle the understanding of the common man, who finds himself blindly confronted with the dead wall of indecisions, and bewilderingly unable to take a firm view of the essential reality. 'Whatever our ancient forbears, seers and sages, prophets and preceptors, 'avatāras' and the inerrable Divines have said is all-right : the rest is unreliable and untrue ; because the modern age deserves little claim to have sincere lovers and expounders of truth, nor self-consummated yogis, among them ; greater intellectuals than those the Golden Age of the World has seen in the past, cannot be found in these degraded times, and ordinarily it is not possible that the future also may produce them for the recovery of the world'—such-like notions and pessimistic beliefs, too, seem to be unhealthy and misguidingly mistaken. It is just like 'the blind leading the blind', "Andhenāiva nīyamānā yathāndhāh". Great men of learning and experience, yogis and far-sighted souls of profound vision have ever been the saving grace of humanity ; they are still the salt of the earth, and will always be there to serve the dire needs of the future, as well. Knowledge and truth cannot, and must not, be locked in. As this universe is endless, so is the Supreme Brahma, too, always Without-an-End. Inferentially, therefore, the knowledge of both of them as well must be unlimited and without end. To attain to their last limit or ultimate end as well as to hope for a vision of their ulterior border-line is well-nigh impossible. Accordingly, in regard to a determination of our sense of confidence and satisfaction in the field of these mystic spheres of knowledge, we shall be called upon—on the basis of the 'sthālī pulāka' maxim that 'perception is always our surest guide' in determining the sources of our knowledge—to

take our firm stand on the limited and perceptive part of our experiences, namely, the inductive process of understanding, and then draw rational and logical inferences relating to the extra-perceptive portion of our knowledge, that is, through *a priori* or deductive mode of reasoning.

**"Inquiry into the state of Brahma being simultaneously with and without Attributes" :**

These two properties being altogether mutually contradictory cannot find room for their stay in the same object or entity. Moreover, several faults and improprieties will arise if a state of being with attributes is conceded in Him, and they will be neither possibly justifiable nor dissociable from Him. The Supreme Being Everlastingly remains without attributes. He has no Eternal Properties of His Own, nor any passing imported adjuncts. But, despite this absence of all kinds of qualities in Him, by means of His Super-conscious Nature and Omnipresence, He is eternally able to induce motion and activity within the Effective Cause, called Matter, and its ever-changing Effects. That is to say, merely through His Close Proximity to Matter, the latter picks up His Omniscient Will and subtle Resolve to carry on Its Inviolate Purpose, at it were, almost automatically. In this perpetual course of material transformations and changing conditions of the original cause, His nearness and supra-conscious association with them continues to exist quiteu ninterruptedly. Owing to this sheer compossible association 'prakṛti', so to say, having been charged with conscious energy continues to be in an active frame of creation as well as destruction until that force lasts out. At the same time, it serves humanity, unexceptionally, as an appropriate media of man's harvesting of Perfect Emancipation, at last,—in other words, the source of his fall and summit, alike ; the sole cause of his bondage as well as his freedom from its irk-some earthly chains. The traits of super-consciousness or All-Pervasiveness, or even the Timelessness of Brahma that are being referred to herein above are not His attributes, but inherent traits of Existence. It is not to be understood that Brahma is meant to have many facets : in truth, He has only one and the same facet ; and that is His Super-Conscious State. Omnipresence, Extreme Subtleness, etc., are not attributes, but the very traits of a particular form of existence. Such synonymous terms are indifferently used for our own understanding, or for the assimiltion of others in an exposition of His inherent characteristics. And, instead of understanding His real form, through ignorant and incorrect attitude of the mind, we misconceive Him because of the different qualifying synonyms used for Him as though He had many facets of His Existence, and even dare to superimpose these hundred-and-one facets upon His Unitary Reality. As a result of the foregoing argument, the Supreme Being can be justifiably determined as an Absolutely Colourless BEING.

There is not an iota of space in 'Prakṛti' where God does not pervade. He permeates Matter within and without ; below and above it, in the core of its subtlest form as well as its gigantic grossness—evereywhere, in short, on account of being incomparably Great and still more subtle and fine than it. For this very reason also, it is not needed that Brahma should be an active functionary in the whole plan of Creation, its Maintenance, and Destruction. In a wider sense, this characteristic feature comes to the fore in 'Prakṛti' through the closest proximity of the Supreme Being, as a matter of fact ; but people mistakenly tend to superimpose it on Brahma. Truly speaking, this active functioning of the creative and sustaining effort belongs to Matter alone. Being composite by nature, and liable to mutation and change, 'prakṛti', while passing from its causal state to the new effective phases, takes on successive forms of material mutations as they alternate one another in their metamorphic order. It is because of this feature that a number of qualities and adjuncts begin to manifest themselves therein.

For illustration's sake, let us take the solid called 'earth'. As it arose out of the odour (gandha) element, that element underwent a transformation ; its first property 'shape or form'(Ākṛti) having been assumed, the second one density or 'weight' (gurutva) succeeded it; and it entered a second stage of formation. Afterwards, another property 'dryness' (rūkṣtā) appeared in it, whereafter it entered its fourth stage, when another additional quality of 'covering or concealing' other things (Ācchādana) grew out of it. As it became capable of concealing other objects subtler in nature within its folds and layers, a further one of 'stamina' or endurance (sthāirya) came to co-exist with it. This enabled it to hold and bear all other elements and created objects upon and within itself. Soon, while undergoing these various states of transformation, it came to possess still another property of 'segmentation' (vidāraṇa). In this manner, for long, the transformatory processes continued to take place, and the properties of forbearance (Kṣmā), hardness (Kṛṣatā), solidness (Kaṭhinatā), etc., went on manifesting themselves gradually one after another. After those ten respective 'guṇas' or properties, an 'over-all trend of self-consistency' or holding them all together in a palpable form (sarvayogyatā) became manifest ; with the result that the entire odour 'tanmātric' element (or the subtly fine form of earth) finally assumed its myriad shapes of grosser and discrete objects of the concrete world. Ultimately, no further manifestation of any other change or quality in its structure came about, and it was now suitably fit for human habitation. As we have just seen that through different cycles of metamorphic transformations eleven properties came to be manifested in the subtle grade of 'earth' element, we find no such effective transformation, nor any formal manifestation of an attribute ever taking place in Brahma, the Universal Supreme Spirit. Hence, conclusively

it may be affirmed that the Supreme Being is, under all circumstances, Colourlessly Without Attributes.

**Objection :** "According to the Perfection Theory, God can definitely be asserted as possessed of all perfect attributes."

**Satisfaction :** As 'prakṛti' happens to be originally a coherent mass of the three attributes, *satva, rajas,* and *tamas,* so its later mutations, 'mahattatva' (intelligence), ahamkāra (ego), etc., too, inherit those pristine qualifications. The factors belonging to the cause inevitably pass on to its effective results. Similarly, does the Supreme Being also undergo this process of mutation, resultant effects, and off-setting attributes ? God is a Supra-Conscious Being, and accordingly, His off-springs, and their properties, too, must naturally be compatible with Consciousness. What are those effective objects, issuing out of that Prime Cause ? What conscious effects and creations have sprung from that Conscious Causal Source, or God ? If it is argued that conscious living beings are the products of that Supra-Conscious Entity serving as their cause, then the cycle of transformation must be completed by other consequent modulations, and further subsequent conscious beings should proceed out of those first conscious living beings. What and where are those subsequent conscious reproductions ? Does God's creative succession of transformation finally come to an end after one, and the very first, progeny ? Where should we find the source and the good gracious reason for the transformation and its pertinent motive force in God ? What will actually be responsible for the appearance of the concerned attributes ? Under that stipulation, like inert Matter, the Supra-Conscious Supreme Being also will be reduced to the passive status of a Material Cause. If 'prakṛti's' association with Him is supposed to be its inspiring cause, in that case, who will be the efficient cause in relation to 'prakṛti' itself ? For, both the inert and the conscious entities, being the material causes of their different progenies, are alike. In this condition of similarity, both happen to be mutable and liable to degrading change.

'Prakṛti's' successive material transformations are the *five* elements. They visibly appear to be the immediate source of production of all worldly objects. Do Brahma's effective transformations, that is, the jīvas or living beings also produce further species of living beings ? Do these living beings, having reached the end of their decaying process, return to their first material cause and get lost in the Supreme Being ? Does the Emancipation of living beings mean this disappearance of them, once again, into Brahma ?—so on and so forth. Many such faults and doubts are permitted to raise their heads in this respect. Therefore, no attributes and no effective changes occur in the Supreme Being. He

Ever-lastingly remains Changeless, Attributeless, Actionless, Without Isolated Parts, Indivisible, Colourlessly Unaffected, and the Same Immutable Lord of All.

Depending on our own experience, we may modestly aver that Brahma is responsible only for the creation of motion and successive activity in Matter or lifeless 'prakṛti'. Matter is inert. In a lifeless substance, there is no automatic, or self-born, urge of doing anything, or movement, or speed, unless it comes in contact with, and is charged by, another conscious object. So that this Eternal conscious contact of the Efficient Principle with Matter should always be existent in the world. Real and Ultimate Existence, in fact, is shared only by two Entities of Inert and Conscious nature, respectively. The Inert is prone to goaded activity ; while the Conscious is completely without the self-propagatory propensity to action. Because this Conscious Entity is Intransiently Attributeless, It remains everlastingly Colourless and absolutely Free from any discrepancy. 'Prakṛti', or Matter, due to the Other's incessant conjunction and itself being a mutable entity, gets charged with activity and carries on thc entire course of productivity through its different processes. And, so, the Triple Action of Creation, Sustenance, and Disintegration goes on in its due and orderly procedure. For a whole long Time without beginning, this endless process of the Eternal Stream has been going on, and shall continue to go on for ever. This leads the argument to its inevitable conclusion that the Supreme Being or Brahma is altogether Flawlessly Without Attributes.

**"Attributability of the Supreme Being" :**

W shall now consider and examine a possible Attributive state of Brahma.

**Objection :** If we do not conceive of Him as possessed of attributes, the multiplicity of results taking place in Matter through His inspiration should bear no differences of any sort.

**Answer :** The perceptible differences of material modulations in the objects of Nature belong to the very native trait of 'prakṛti'. Without an alteration of former change of condition in the existence of material transformations, how will the effects be distinguished from the cause ? A transformable substance, while giving rise to some product, or being impelled by some extraneous force to cause an effect, will naturally allow greater particularity in the effected objects than is found in their causal source. In the absence of those special features of every product, who will call it a transformation ? Let us take earth, for example. After having dug out minerals from its bowels, or underneath its surface, man manufactures

a large variety of different objects. Now, if those objects were not especially distinguishable from their substantive cause, where will the distinction between the material substance and its particular purposeful modulations lie ? How will, then, man's wide range of apportioned experiences be available ? But this is a distinction born of the properties of Matter, and not of the Attributes of God.

**Objection :** No distinction whatsoever passes on to the created object, unless it originally belongs to its maker. E.g.,—in the world, also, the degree of intelligence possessed by a man is always displayed in the degree of fineness, smoothness, artistic beauty, minuteness of details, and distinction imparted to the articles and things made by him. Likewise, millions of peculiar and discrete objects of this universe created by God should also manifest the highest degree of distinctive Skill and Intelligence, because their Maker is admittedly Super-Intelligent beyond any degree.

**Answer :** If in the making of an object, you want to lay a particular stress on the maker's extent of art and intelligence, then the range and degree of knowledge possessed by the Supreme Omniscience is incomparably greater and far more distinctive than that of the finite soul. Moreover, man's learning or knowledge is perpetually fickle, either diminishing or increasing. For that reason, his sub-creations as well as conventional reproductions may often smack of ordinariness or distinction, fineness or crudeness, and of good value or slightness. But God's Wisdom, on the other hand, never varies, and must, consequently, remain unchanging, with the corollary that this firm and lasting character of the sameness must be inherent in all His Creations as well. In the world, if we look around, all those feats of Creative Wisdom as well as countless objects of Common Nature that tell of a highly Superior Prowess than that of the human being—which for their miraculous wonder, let one or a few men alone, millions of wisest heads put together cannot shape out with the best engineering and inventive brilliance at their beck and call, such as, our Earth, the Moon, the Sun, other fast-rolling heavenly bodies, etc. etc.—are, after all (as you also believe), the mysterious works of God. What defect, or structural or functional shortcoming does one discover in these Divine Creations ? Man-made things, nonetheless, always exhibit some defect or another, wanting incompleteness, without exception. The root of this imperfection lies not in man's soul, but in his intelligence. Human intelligence is perpetually either waning or waxing with knowledge. Imperfections and crudities belonging to man's works and deeds, and other things made by him, therefore, flow from this source. But, on the other hand, no defects or lapses are discernible in the countless works or creations of God. They are devoid of all failings and absurdities of their

Grand Purpose. In this, the main factor that counts beyond measure is God's Omnipresence-cum-Omniscience. Herein, the possession of attributes by Brahma or the trait of active agency in Him has nothing to do ; but His All-Pervasiveness, on the contrary, is the Supreme reason.

**Objection :** God's works and arrangements also bear witness to many shortcomings ; such as, irregularity in timely rains ; earthquakes ; excess of rains, cold, or heat ; epidemics and pestilences, scourging whole countries ; tearing of clouds in the firmament, and the resultant lightning falls ; sometimes unforeseeable change in the coursing speed of planets and other constellations ; meteor-falls ; etc., are many working lapses found even in the works of the Almighty.

**Answer :**—These are not Divine lapses or imperfections ; rather, they are due to the nature of the five material elements, which are *ipso facto* liable to transformatory mutations, i.e., naturally given to appearance and disappearance. They are constantly subject to newness and wear-and-tear of their transient phases ; and, so, they also undergo conditions of formation as well as dissolution. They are clearly the vagaries and irregularities of the earth, water, fire, and wind elements rather than the lack-wisdom effects of the Supreme Being. When the sulphur mines underneath the surface of the earth, or other subterranean substance-deposits catch fire and are mightily ignited, or abundant gas formations are made, under their terrible impact the upper layers of the earth are shaken to bring about earthquakes. Excesses of rain, heat, etc., as well, are caused by mutual association, or dissociation of these elements ; or tremendous battering of their natural forces against one another ; or even the excessive increase of any one of them often leads to the occurrence of such phenomena. God is absolutely unconcerned with all this. In these happenings, the Natural Elements go their own ways without any interference in the performance of their respective functions. God's intervention, or non-intervention does not come in there. These elements are mutatory by nature. They also must have some quality or property native to them. For example, many things are happening in spite of us within our bodies as well as yours. Pains, diseases, etc. often assailing our bodies against our wishes ; the formation of blood, flesh, menses, semen, etc. ; the instincts of hunger and thirst—will you not regard these manifestations as belonging to the body ; for, certainly, they take place inside it ? Or, will you call them the attributes and the traits of the soul ? If they are ascribed to the soul, in that case, the very existence of the body will have to be denied, and all its properties and constituent qualities, activity, and exertion will lose their significance. There will be nothing left in existence like a body, then. Definitely, therefore, these various occupations,

native traits, efforts, hunger-thirst instincts, ailments, etc., are the adjuncts of the body. No doubt, a close association of the soul with it is always there. Without that proximity of the soul, these different elemental functions cannot be carried out. Likewise, a Divine Proximity of the Supreme Being to the universal Elemental Forces of Nature does exist, in the universe. This Divine Proximity keeps these dull material currents of Elemental Forces Everlastingly engaged in action. The Supreme Overlord, being a Supra-Conscious and Omnipresent Entity, is the Inspiring Source of all this motion in them, this activity and performance, by His sheer Divine Proximity to them. He would, of course, have needed attributes in case he had been bounded, finite, and confined to one place. The Infinite stands in no need of any telling qualities. Wherever, in a particular situation or locality you want something to occur, or to get done, it will of itself be happening through the All-Pervasive and Supra-Conscious Presence of the Supreme Being. Hence, God is above all desirability or necessity of a gift of any quality in Him. Nor, for that matter, does the finite soul need any adjuncts of its own. If the individual soul had a separate existence as a living entity, certain attributes might also have been justifiable in its case. Now, when the Universal Spirit Himself is perfectly without attributes, how can the individualised spirit be possessed of or acquire needless paraphernalia of such accessories ? The conclusion may now be drawn that the Supreme Being or Brahma is Absolutely Attributeless.

*Here ends Section Fourth of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

### Fifth Doctrine : Fifth Section

*Doctrine :* **"Brahma assumes the role of Overlordship, Avatara (Incarnation), and the Finite Soul."**

If the Supreme Being is conceived of as All-Pervasive and One Whole, Without Parts or Organs, then in which, and of which, portion of His Whole Pervasive Presence incarnation would be taking place? Mutatary change from one state to another in the case of the Lord who is Whole and Indivisible is, under all circumstances, a sheer impossibility. If it is supposed that a Portion of His takes part in an Avatāra, then, according to the relationship between a part and its whole, He becomes subject to the laws of change, mutability, divisibility, at the same time. Hence, this position of a part sallying forth out of the whole does not at all hold good.

**"In one part, or out of one part, His sway or exercise of Glory as an Is'vara *or* Overlord is altogether unimaginable"**

If, on the other hand, during the early process of transformation, while 'prakṛti' reaches its first metamorphic state of 'Mahattattva' (cosmic intelligence), you initiate or begin to call by the name of Īs'vara or Overlord the Brahma That already pervades there, or conceive that innocent state of His Presence as the 'Hiraṇyagarbha', or the Great Permeating Lord that Encompasses 'All Things Great and Small,' it would be quite another thing, and nobody can hold you guilty for it. But, at that stage of 'prakṛti's' transformation into Cosmic Intelligence, Brahma might have undergone any change, transformation, or been affected by an alteration of His natural state of Efficient Presence, there is no such thing or reason about it. This, in fact, is wholly a matter of personal conjecture on your part. In that particular sphere, or stage concerned, the Supreme Being may be viewed under whatever name one may like for Him. The important fact worth remembering in this respect is that so far as the Supreme Being was concerned, nothing new came about, no transformatory change took place, and nothing else of that description ever happened. He continued to be as before, perfectly Immutable, Indivisible, Changeless and Whole. How can, then, His assumption of Overlordship be conceived of ? There must be some ground and reason for everything as its basis. Mere supposition without any valid ground is not the way

of propriety, conviction, and rationality. Ascent or descent or passing from one state to another is not possible in the case of an Immutable and Changeless object. As such, the notion of an assumption of Overlordship or 'Īs'vara-bhāva' by the Supreme Being is entirely baseless and impossible. If it is presumed that Brahma is finite and limited, then He should also be supposed to be residing in some specific portion of the wide-spread 'prakṛti'. Again, we are faced with a doubt as to how that Regional Lord of measured range and meagre talents would govern and look after the Vast and Endless realm of Matter, and its effective Creation, this tremendous Expanse of Ever-widening Universe ? Who will direct motion and activity in those barren regions of Matter where His Presance is denied ? Therefore, a Supreme Being, who is Greater even than the Vastness of Matter, the subtlest Principle of All-Pervasive Presence, and who is Ever-Indivisibly-Whole as well as Absolute Consciousness, is a *sine qua non* of Reality. Now, such a Brahma ever assuming that specific role of an Īs'vara, or incarnating Himself into one such particular Overlord, or the possibility of such a transformation on His part. is all something that falls far short of a rational satisfaction, when tested on the touchstone of reason, veracity, and logic. And, what knowledge of Truth that shuns the beam of Reason, or certainty of fact, that is shy of the test of direct experience, can claim to enter the portals of Ultimate Reality, unless adroitly sanctioned by those stern Keepers of the Immortal Sanctuary ? Accordingly, the Supreme Being's accession to the specific state of Overlordship is simply beside justification. If, however, according to the Divine Perfection theory, too, Īs'vara or the particular state of Overlordship is accepted for the time being, even then His condescending into an Avatāra or incarnation is beyond all stretch of possibility.

**Objection :** "But it is a fact that God incarnates Himself :" the incarnations of Viṣṇu, Shankara, Rāma, Kṛṣṇa, Buddha, Mahāvīra, Christ, Mohammad, and many other super-human personages of divine essence have descended on Earth as Avatāras. Large masses of people in the world regard them as God's incarnations.

**Comment :** All these superhuman personages of the past, had their natural births at some time or the other. They were married and had their children. They, likewise, underwent the afflictions of childhood, youth, old age, birth and death in their life time. They waged wars, and faced feuds, strifes, and different other conflicts among their customary worldly occupations. These hard facts of their lives generally tend to show that although somewhat superior in virtues to us mortals, they also were human beings, after all ; inasmuch as they took their births of human parents, in human homes ; and none of them is living

today, having mortally left this accursed globe without its Saviour or Avatāra. Now, will it speak of our differential rationality or wisdom, if we were to designate certain blessed mortals, simply because of their greater degree of virtuosity or other talents in comparison to others, as divine embodiments or incarnations of the Almighty, or think that He chose to come down to Earth in their unique form ? It *does* not stand to reason. And the answer to these two questions is simple and straight. If it is admitted that their births took place under the roofs of human habitations, then the candid conclusion must be that *human beings are born to human beings*, and that all these great personages were mortal men at their best.

Again, let us equally examine the other aspect of their special distinctions. In this respect, all men, under the Sun, are divisible in two broad categories : one, of ordinary talent and common qualities, classed as common people ; the other, possessed of high and extraordinary talents, learned and wise, yogis, and gifted with uncommon merits and virtues. But this latter distinguished class, too, is subject to the common lot of humanity as well as the former. Its distinction and superiority lies only in its range and depth of scientific knowledge and other high-pitched virtues. It is quite another matter that out of our faith, affection, admiration, and devotion towards them, we offer our homage of appreciation by calling them Avatāras or super-men. But it could never be that the Universal Spirit of God chose to appear in their garb on earth ; for the Omnipresent, and Impassively Inactive God, Who is Immutable and Without Organs, is always free from the chains of birth and death. For that very immitigable reason, He ccnnot be bound down in the form of men or gods, or incarnations to visit and leave this earth, or be subject to the laws of birth and death like them. In a 'sūtra' of the Yoga S'āstra, Īs'vera or the Supra-Conscious Supreme Lord has been distinctly defined as such : "Kles'a-karma-vipākās'ayāiraparāmṛṣtah puruṣa vis'eṣa Īs'varah" (Yoga Dars'ana : pāda 1, sūtra 24). 'That Overlord of the Universe' is without the following five earthly Kles'as (sources of misery) : namely, avidyā (ignorance) ; asmitā (ego) : rāga (passion, attachment) ; dveṣa (hatred, jealousy) ; and abhinives'a (fear of death). He is also free from the five kinds of actions or Karma : viz., utkṣepaṇa (throwing or lifting up) ; avakṣepaṇa (hurling down) ; akuncana (contraction) ; prasāraṇa (expansion) ; and gamana (movement). The matured result of a 'karma' is called its 'vipāka'. When there is no 'karma' attributable to God, there is no ground for His harvesting their fruits. Hence, He is not prone to their fruits as well. "Ās'ayas" are sheltered abodes or retreats of fruit-seeds, that is, vāsanās or samskāras (impulses and subtle impressions) of the mind. Due to the absence of any actions on His part, there will be no rise of impulses, etc., also, in Him. As a result, there is

no tumult of impulses, too, in Him. This Supra-Conscious Spirit enthroned in perfect detachment, and presiding over this vast 'whirlpool' of the Universe is called "Puruṣa Vis'eṣah," or the Wise Lord of the Cosmic Mansion Without His Peer. We, likewise, prefer to conceive of this Lord of Himself and all else besides Him as The Colourless Absolute, or God of the High Heavens. These exclusive traits or characteristics of the Supreme Master as enunciated by this 'sūtra' of the Yoga Dars'ana do not sit well on any one of these great souls. whether S'rī Kṛṣṇa, Rāma, Buddha, Christ, Mohammad, Mahāvīra, Nānak, Dayānanda, Gāndhi, or others of their eminence. Consequently, they can *never* be regarded as the Supreme Spirit itself, or His incarnation, or His son, etc. Among the common race of men, no doubt, they are to be viewed as men of the loftiest stature. Those lofty souls, too, as history or other reminiscent works reveal, had like other mortals, their births and deaths, their diseases and distresses, as well as old age and misfortunes in their life-time. All this proves that God never incarnates Himself in flesh and blood as an 'avatāra'. In fact, those who have been regarded as 'avatāras', were great souls of the highest order among men. They may well be called by different names, as Lords, gods, sages, seers,great wise men-of-Truth, Divinely Inspired Souls, Prophets, Preceptors, etc. All this agrument and examination conclusively proves that God does *never*, whether in the past, or the present, or future, appear on earth in the garb of enlightened men, angels or gods, avatāras, or the prophets.

**Objection :** "In the individual, God takes to the form of 'jīva', or the living Conscious Principle".

**Comment :** Is God subject to the law of mutation that He may pass from a Causal state into an Effective one, ultimately becoming transformed as a 'jiva', or the individualised living soul ? Under this stipulation, being liable to change, or conditioned as material cause of the successive Effects, the supreme Being or God will be reduced to a transformatory mutable Substance. Like other members of that class, He, too, will be bound down by its effectual conditions of Bondage and Emancipation. Besides, were a passing phase of His original State implied in the argument, even then the flaw of transience would be applicable to Him as one of His essential traits. Further, owing to His involvement in all this activity, He will have to be admitted as the doer as well as the reaper of His doings. In this way, many a flaw and shortcoming will have its shadow on Him. Still further, if '*jīva*' is taken to be an iotic slant of the Main Stream of Consciousness, in that case, as well, the Parent Stream will stand open to the infirmity of endless divisibility. Thus, His Omnipresence and Absolute Wholeness also will be meanly jeopardised. Therefore,

the individual soul, or jiva, conclusively remains wanting in proof of its being a virtual spark of the Supreme Serenity ; nor does it stand to reason that it is a creation out of the Creator's own Self—an effective product of the First Efficient Cause Himself. The individual souls cannot be born out of Him. Owing to His Eternally Changeless State, how can He be taken as transformed into little finite souls ? The appearance of Brahma as '*jīva*' on earth, whether it is accepted as a transient phase of reality, or a part of a Whole, or on Cause-and-Effect and transition bases, or still on the Universal Illusion theory, is altogether a natural as well as a logical impossibility. We have a firm stand on the inviolable principle that so far as Brahma is concerned, He is All-Pervading, Undergoing no Activity, Needing-no-Limbs-or-Organs, Immutable and Changeless, Everlasting and Eternal, Always the Same, Supra-Conscious Being. These are not His attributes, but the very characteristic traits of His Being. It does not imply that He has many facets. As an entity in existence, no doubt, it must have some form, without which it cannot exist. But, at the same time we cannot compare it with that of any other object of our worldly experience, although He certainly has His own Incomparable Form. The Upaniṣad says about Him, "Rūpam Rūpam pratirūpo babhūva"—'Being comprehensively associated with every object of shape and size, He begins to shine out after the viable form of that very object. If we view Him as the Embodiment of Pure Knowledge, and knowledge is essentially inclusive of karma as well, then He is beheld by us as Embodiment of Knowledge-cum-Karma both. If on the other hand, we conceive of Him as a Fountain of Pure Consciousness, in that case from the root, 'citi'—Samjnāne,' according to which Consciousness also implies the seat or embodiment of Wisdom, He appears to us as Living Wisdom, or Knowledge Enlivened. Until to-day, His real form has never been ascertained as to what or what-like Form He may be determined to have with certainty, after all. That He has an Entity in Existence is not in the least questionable. None but He can be the Primary Cause of motion in the dead and inert Vastness of Matter. True, indeed, that He is the source of all motion in 'prakṛti' ; but He must be something with a visage, of course. In actuality, it is extremely difficult, if not next to impossible, to determine with certainty what form He really *does have ;* for does not He ("rūpam rūpam pratirūpo babhūva") elusively assume the form of the very mirror through which He is supposed to be reflected ?

It is, never-the-less, indubitably certain that Brahma is the subtlest principle in existence. He tends to be reflected in the form of that very object through which we choose to realise Him. For that very reason, to many people mistakently He begins to be unfolded or appear, sometime, as possessing several forms : as for example, in the Upaniṣad ("rūpam rūpam pratirūpo babhūva") the same view has been expressed. In

fact, among the existing things of the world, there is nothing that approximates, equals, or surpasses His Inaccessible subtleness. On account of this subtle trait of fineness in Him, He is able to pervade and permeate everywhere, within and without everything throughout the universe. For this very factor of His extreme subtleness also, He remains out of reach and mental grasp for average men of common understanding, and often escapes their realisation. In Kathopaniṣad, the same subtleness has been referred to and pointed out in this manner ; e.g., "Eṣah sarveṣu bhūteṣu gūḍhātmā na prakās'ate/dṛs'yate tvagrayā buddhyā sūkṣmayā sūkṣmadars'ibhih" (Kathop : Adh. 1, Valli 3, Va. 12). Meaning : (Eṣah) This (Ātmā) Universal Spirit (sarveṣu bhūteṣu) in all living beings (gūḍhah) mysteriously concealed ; subtly and impenetrably permeating (na prakās'ate) does not shine out ; is as though hidden behind the veil of 'māyā' or 'prakṛti' and owing to this concealment or secret position (sūkṣ'madars'ibhih) only by those who have a deep insight into subtle matters and mysteries of creational truths (sūkṣ'mayā) by means of essentially sharp and fine-edged ; keen and quick (agrayā buddhyā) high intelligence that readily leaps forward in quest of new knowledge and unknown things, or turns every task into a sure victory of success (dṛs'yate) is known or truly realised. Likewise elsewhere, as well ; as, "Tam durdars'am gūḍhamanupraviṣṭam guhāhitam gahvareṣṭham purāṇam/adhyātmayogādhigamena devam matvā dhīro harṣa-s'okau jahāti". (Kathop : 1-2-12). Meaning : (Gūḍhaṁ) That Universal Soul, Who is impenetrable and difficult to be known because of being extremely subtle and almost elusively hidden (anupraviṣṭaṁ) Omnipresent ; entering and masterfully reducing everything to its Pervasive Presence (guhāhitam) enthroned in the cavity of the heart (gahvareṣṭhaṁ) the Secretmost Treasure of the heart ; inaccessibly occupying the heart of everything, or this whole universe, alike, (purāṇam) beginningless ; Everlastingly ancient (tam durdars'am) difficult of realisation (devam) Self-illuminating Glory of the Supreme Being (dhīrah) pure-mindedly devout seeker-yogi (adhyātmayogādhigamena) by recourse to the true spiritual path of yoga (matvā) having known or realized (harṣas'okau jahāti) leaves behind, or is freed from transient and unstable joys and griefs of this chequered world ; for him all joys and sorrows, as maladies of the inward sub-conscious mind, cease to exist, and retire back to their originating source, the First Material Cause, called 'prakṛti' or Unborn Matter.

We have just slightly digressed from our main topic of discussion that Brahma takes up the position of Īs'vara, and out of it, to another of the individual finite soul in man. Personally speaking, I have also been devoting long, arduous years for over two generations, to the study, quiet assimilation, serious contemplation, and constant intuitive absorption in regard to the reality of the Supreme Being as well as the human soul. But,

up till now, I have hardly been able to see any transition, variation, or change in Him. Neither an attribute ever springs up in Him, nor any transformation arises out of His Serene Grace. He seldom looks like the springing Fountain-Source of the 'jīvas', confined to individual dimensions of their own progeny ; still less is He liable to breaking up into fractions ; and He is never compatible with the state of divisibility, sparking off minute particles out of a sumptuous Whole. Logic and reason fail to confirm the concept that Brahma ever assumes the role of Īs'vara, or is converted into diverse specimens of the 'jīvas' ; nor does the doctrine of Avatāra or incarnation hold its fair ground before them.

**Objection :** But, in the Upaniṣad, it is affirmed that God is converted into diverse shapes ; e.g., "Eko vas'ī sarvabhūtāntarātmā ekam rūpam bahudhā yah karoti/tamatmastham ye'nupas'yanti dhīrāsteṣām sukham s'ās'vatam netareṣām" : (Kathop : Adh. 2, Valli 2, Verse 12).

**Sense :** (sarvabhūtāntarātmā) the indwelling Lordly Spirit in all living creatures (Ekah vas'ī) God Who even singly, without any deputy's aid, keeps all under His vigilant Eye (Ekam rūpam) His own particular form (bahudhā) in multiple shapes (karoti) contrives, wears (tamātmastham) that Self-contained Master, rooted in Himself (ye dhīrāh) those persevering men of intuitive experience and mystic realisation (anupas'yanti) who pour themselves constantly into His sweet Presence (teṣām) to their share alone (S'ās'vatam sukham) lasting happiness and unmixed bliss comes uninterruptedly and sure ; (na itareṣām) otherwise, not to others. According to the sense of this verse, God multiplies His Presence into diverse appearances.

**Answer :** The implied sense of the verse has not been adequately understood. God Himself does not contrive multiple shapes, but to others He appears in as many shapes or forms as there are things pervaded by Him. Even if we think of His appearances, which come to exist of themselves without any change in their Original, in that case, too, He becomes the changeable source of changing results. Let us, then, see briefly as to how these appearances are caused. When 'prakṛti', transforming itself into its subsequent results, reaches the stage of formation of "Cittas", at that time, the Presence of the Almighty that permeates, or is, there in that particular spot of every individual 'citta', that particular super-conscious Presence within it, in seclusion of the rest without, comes to be known as the Individual Finite Soul. During the course of this whole nominal change, nothing new was created, and nothing old was demolished to give room to it. There was nothing like a multiple transformation or creation out of the Supreme Consciousness, nor was a novel result carved out.

Within the living body, of course, you need a functionary soul ; here you already have the All-Pervading Presence in the region of the individual 'citta' ; you have only to call it, if you like, as the 'jīvātmā' or the finite soul, directing the living functions of the individual being. Such a concept answers all doubts, and resolves every relative problem. Primarily, the result will be that God's Immanence and Omnipresence will remain unaffected by any sort of change ; nor will He be required to create separate souls for the individual living beings. We shall also be saved of a lot of bothering about the separate existence of immortal souls. One has merely to conceive of the All-Pervasive Consciousness present within the region of the 'citta' as the individual soul. This Eternal and Ultimate Conscious Principle may be viewed as a local Presence, at the same time, retaining Its General Immortality. No question of bringing in, or bringing out anything from anywhere arises under this stipulation. So that neither, after being emancipated finally from this world, one is required to go anywhere else, nor does the bitter constraint of returning from 'mokṣa' ever give a thorn-like prick in one's head. The Supreme Being, or Brahma, therefore, is beyond all urgency of being transformed into multiple forms, or changing conditions, or meagre earth-born mysteries of transient glory. In the widely scattered regions of the many and countless 'cittas', the concept and question of the plurality of souls is also easily solved. A separate soul within the body is wanted for its living functions ; and that distinct luminary is provided by the Immanent Presence of God within the 'citta' in the form of a localised 'Light of Life'. That God yields to a transformatory process, turning Himself into a substantive material cause, or that He uses His superb powers as an efficient cause towards the creation of separate souls is quite absurdly ill-supported by reason. The functions which are desired to be performed by another conscious element imported from outside in the 'citta' may as well be carried on by the Pervasive and Steady Presence of the Supreme Being within the 'citta'. Another separate and independent conscious entity in the form of a living soul is not at all needed. Concluding the argument, then, it may be forcefully asserted that the Supreme Being does neither take on the role of Īs'vara or Overlord, nor the subsidiary state of the 'jīvas' for the individual living creatures. His compromise with the transitory state of Īs'vara, or incarnation, or the 'jīvātmā' is altogether indefencible. As a matter of fact, through every passing phase of 'prakṛti's' material transformation, He sticks to His original state and Everlastingly remains The Same.

*Here ends Section Fifth of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

### Sixth Doctrine : Sixth Section

*Doctrine :* **"The Supreme Being does nothing and tastes nothing ; but He creates and winds up this world."**

In this present world of ours, no human or living being is met with who may be associated with certain actions, but may forgo their fruits. In reality, all action originates in the desire or aim to achieve its result or fruit. Its doer alone is necessarily bound to be its fruit-gatherer. Without some self-gratifying purpose in view, nobody will do anything, whether it be God, a Prophet, or god or man, at any rate. If it is thought that God's doings are all without self-interest and purely for the good and well-being of His creatures, that plausible notion also calls for some hard thinking on our part. In this great workshop of the world, nobody—be he a man or god, a prophet or incarnation, or any other living creature —ever does anything desirelessly. No living being or creature on earth is ever inclined to act without some self-interest. The worldly minded householders are guided in all that they do by their present !desires, or distant ambitions. In the case of pious sages and other high-souled people, service to others or generous deeds for the good of all inspire, and yield happiness, joyous satisfaction, and mental peace. For that good reason, their deeds of general good are done. If the desire for a fulfilment of some near or far-off fruit were not there, nobody would be doing anything. All conscious beings are continually engaged in action out of some feeling of their self-interest, however imperceptible to them, or to other observers, it might be. Action in a conscious being without its basis in self-interest or desire is a non-entity in the world. Hence, in the wide world of actions, human or divine, there is nothing like a pure and selfless act. The presence of 'karma' in conscious beings indicates attachment and self-concern, in the absence of which the very tendency to act on the parf of a conscious creature would be missing and utterly wanting. Everywhere it is a common sight of human experience to find where there is interest, there alone action springs into being. It imbibes a certain sense of comfort or pleasure. And, it is this inkling of pleasure, either for self or for others, that becomes a positive source of inclination for action. As such, where is the sanctity of the term 'selfless' ! If, however, it is argued that the *sanyāsin's* actions are purely selfless, and they take resort to action only for the general benefit of the world,

there, too, a big query raises its sceptical head. I look back to my own load of experience, and have, in the past, often been privileged to spend some time in very close vicinity of many a saint and high-souled godly being. But nowhere, in nobody, and at no time did I discover an act of a selfless origin.

**"On the part of a Conscious Creature, an act without desire is an impossibility"**

A *sanyāsi* offers his teachings, and the people greatly benefit by them and are blessed with peace and prosperity. That outcome pleases that pious soul and makes him happy and feel some inner joy. The very feeling of joy implies presence of desire of self-interest. Nobody ever enters the precincts of an act and is inclined to it without self-interest. No adorner of an earthly body does tend to do an act without some interest or aim. Animals, birds, beasts, human beings, celestial spirits, fond dim-sighted slaves of the world, wakeful yogis of the Inward Horizon, wise sages and such other travellers of the earth, all obey before taking to action the dictates of self-interest or the urge of pleasure firmly seated in their volatile hearts. Scarcely, therefore, shall we ever come across a true votary of the selfless, or desire-shorn, action.

The argument that the wind and the sun are always doing their jobs selflessly and without self-conceit, appertains to lifeless objects of Nature. These are but inert material substances, and none of them has a knowledge of what they do. They are constantly moved into incessant action, or motion, by the close proximity of some other Conscious Force. Our reference here is concerned with the living beings and individually responsible creatures in the world of free action. Among them, we re-assert, without some purpose nobody ever engages himself in action.

Now, to come to the Supreme Being. He starts, or undertakes, the whole process of Creation for the benefit of all living creatures, that is, with a view to fulfilling their opportunities of satisfaction in life as well as their accomplishment of its Final Purpose, the ultimate emancipation of the soul in its Ideal Union with the Absolute. But Brahma, or the Supreme Being, remains absolutely absolved of all this grand activity, with the result that He cannot be regarded as its directly responsible 'doer'. He has no such attribute or proclivity to action as an active agent of plans or deeds. It is by means of His sheer Closeness of Proximity that 'Prakṛti' is instilled, with creative energy and activity to go through the entire cycle of its metamorphoses. So that this creationary activity belongs to matter, rather than to Brahma, in reality, who, in a pure assessment, becomes the Efficient Cause of all this phenomenal panorama of grandeur, utility, and beauty by His mere Proximity. The double attribute of being the 'doer' as well as the 'reaper' does not hold true in regard to the Supreme

Being. Brahma is Everlastingly without any proneness to action, as forcefully affirmed by the Upaniṣad as well : e.g., "Niṣkalam niṣkriyam s'āntam niravadyam niranjanam/amṛtasya param setum dagdhendhana-mivānalam". (S'vetās'vatarop : Adh. : 6, v. 19). Here also the word 'niṣkriya' is significantly used. It confirms the truth that no attribute, or permanent trait, or propensity to action belongs to Brahma. Qualitative tendencies take their rise in a transitory and mutable object. Where there is no transition or change, there attributes also, being held in abeyance, do not appear. The All-Pervasive Presence of the Supreme Being will ever continue to infuse matter with energetic activity and motion. For this reason in Brahma, there will never arise a need for any attribute or inherent trait. He is always closely associated with 'prakṛti', which never fails to respond to His Inspiration. With this relationship, '*Prakṛti*' will Eternally be doing all things for Him. Therefore, it is utterly meaningless to conceive of Brahma as a Maker, or 'doer', of different things. One, who does not do anything, cannot be called upon to reap the fruits of His non-existent doings. Otherwise, a Supreme Being reaping the fruits of His actions will just be a replica of any one of us, the human miserables. In the absence of any actions on His part, He cannot be justifiably regarded as a 'taster' of their fruits. Both these narrowing capabilities simply do not exist in Him.

**"No action or activity is ever possible in an inert substance without the Association of a Conscious Being :"**

Matter or 'prakṛti' in itself possesses no capacity of bringing about the existence of this Universe, unless it comes in contact with the Conscious Spirit. For that reason, its constant association with a similarly Vast Omnipresent-Conscious-Force, but much finer and subtler than itself, will have to be admitted. In the physical world surrounding us, we find that the material objects made by man are all turned out by his conscious will, and are moved into action by the same motive force. On the other hand, this whole big vastness of the world cannot be brought into being and perpetual play, even if mankind as a whole were to put its heads jointly together into the making or running of it so efficiently. The inevitable inference will have to be drawn that its contrivance or creation must necessarily be brought about by an All-Pervading Conscious Factor of Boundless Dimensions, indeed. Such an Immanent Creator and Sustainer, can only be the Supreme Absolute or BRAHMA of our conception. This unimaginably vast ellipse of the Universe, whose end was never, up till today, and nowhere found to exist ; nor man, nor a celestial being has ever seen it, or would possibly see it in future - yea, this endless, mighty Whirlpool-Dance of Motion and Inertia, of Life and Death, and of Eternity and Fleeting Time cannot but be contrived by a still

Greater and Mightier Efficient Cause. And that cause can be none save GOD, the Supreme Conscious Being. The only doubt that may arise, now, may be as to whether that Supreme Being creates this wonderful world by turning Himself into a 'Grand Potter or Carpenter', going the whole gamut of the process of Creation. This kind of active agency on His part is not supported by facts or by reason. Such a notion may justifiably apply to a limited object of certain measurable dimensions, while it is needlessly superfluous in an Unlimited, Boundless Being. The function that He will be called upon to perform in a certain region as a Maker or Doer of something, will be carried out by His Conscious Omnipresence through its close Proximity to the material workshop, as it does in respect of the creation of the world. Hence, such an attribute or role of actual creatorship merely means a futile importation. In the whole process of creation, undoubtedly, He becomes the Inspiring Originator, Its First Efficient Cause, but not as an Active Executor of the plan. By His Sheer Proximate Presence in matter as a source of impulsion and energy imparted to it, the entire course of creation takes its lawful loyal round. When at garden, one's natural concern should be to relish the fruit, rather than count its trees. When the work of Creation can be accomplished by the Proximity of the Divine Presence, why should God be dragged into the ill-smearing labyrinth of creational activity and its resultant flaws ? As a doer of things, He will become liable to certain flaws and limitations, while from a position of mere proximity He emerges clean and flawless, for ever. His Actionless, Pure, Insegmentary, Taintless, and Masterly Detached State is retained without a scotch. At the same time, the creationary processes continue to grip matter in their inviolable hold. The Majesty of the Supreme Being also remains unscathed. This indispensable relationship raises 'prakṛti' from a situation where without the Arch-Wizard nothing would have been done by it, and nothing achieved ; for, then, it would have had little chance of adaptability to motion, and much of the finer activity to which it is easily prone now. Therefore, it looks certain that the Supreme Being's inescapable Proximity is the central crux of the matter ; which, surely, ultimately becomes the First (Efficient) Cause of Creation, as well. Such a requisite cause should do for the progressive and graded upsurge of the Creation. On the contrary, if He is believed to be its Author, in that case He will be logically thrust into the position of a 'reaper' of the results, too. The great difference that now exists between Him and us, the human authors of our indifferent fates, will then disappear. One thing is certain and undeniable that the Creator of this world is some Conscious Entity of an Omnipresent nature. Without Him, it cannot come into existence. But He will be its Efficient Cause, by means of His close Proximity to Nature, which will do the rest for Him through His Superior Influence and Impact.

There is an everlasting close association between the Supreme Being and inert 'prakṛti.' Both are immensely great; one is inert and dull, while the other is Conscious and Wakeful. The Conscious partner is eternally the cause and inspirer of activity in the inert and sleeping one. If it is granted that He is apt to act, sometimes a cessation of work may confront Him, or He might even be altogether emancipated from it in time to come. But for an All-Pervading God no such situation can ever arise. Work will always be there; and it being so, 'prakṛti' will never be relieved of its ceaseless occupation.

**Objection :** During the prevailing condition of the Final Doom, does Matter not come to a respite ?

**Answer :** No, it knows no peace even during the Doom period. At that time, too, owing to the Supreme Being's Conscious Contact, a sort of subtle vibratory action goes on unceasingly at its core. Illustratively, as in our body during the sleep, only the manifest outward activity and movement comes to be held up; but the normal life-breath goes on working without a moment's stoppage. And the oblivious state of absence of knowledge also persists. Exactly, so, in the doom-period, 'prakṛti' subsists with its subtle activity. Timid, tremulous vibrations continue to charge it, after all; because the inspiriting contact of the Supreme Consciousness is Eternally there. How can action, then, be entirely non-existent in that case ?

**Objection :** So, for this reason, action also becomes everlasting. But you believe that action springs out of a composite relationship. When Matter is Eternal, and its relationship with the Supreme Being is also Eternal, in that case, all activity on the part of Matter will also have to be regarded as permanent and unending; for their mutual composite-contact is of a never-ending nature.

**Answer :** 'Karma' is differentiated as general and particular. Throughout the Annihilatory phase of Nature, ordinary type of general activity continues to take place. During the creationary phase, on the other hand, particular and purposive processes of progressive manifestation take their turn. In this sense and limited context, on account of the perpetual presence of The Supreme Being's Proximity, 'prakṛti's' propensity to action also takes on a perpetual complexion. When the specific mutatory cycle starts on its path of creation, at that stage, 'karma' too assumes a new specific significance. From this foregoing argument we arrive at a conclusion that Brahma or the Supreme Being is neither an executor of any actions, nor the enjoyer of their fruits; never-the-less, His Proximate Presence influences and compels 'prakṛti' to bring forth a purposive scheme of creation, once again.

After having been relegated to inactivity and rest for an immensely long duration of Destruction and its aftermath, 'prakṛti', too, having cast off her consenescence, becomes rejuvinated, fervid, and virgin-like fresh, as it were. She is, once again, possessed of her capability and is ready for the new turn of Creation. As in the life of human beings, night and day alternately roll on—Night for rest, and the Day for renewed work—similarly, 'Prakṛti's' Night of Annihilation for respite and the Day of specific Creational Activity for resumption of work eternally alternate each other with a purpose. This mutual succession on their part is quite dispositional, and will continue to go on for ever.

**Objection :** Like ourselves, who either out of ignorance or due to our own distortion of knowledge, look upon the soul as the real doer and enjoyer of things in life, and are willing to undergo the various modifications of Material activities and happenings in the world, the Supreme Universal Soul as well might be prone to different experiences of His Being.

**Answer :** The root of our distorted knowledge really lies in the narrowing limitations of our inner faculties. But God is not a localised existence; nor does He have any internal or external faculty for fetching Him diverse experiences from within or without.

**Objection :** We are localised and finite conscious beings, so we are prone to taste the objects and the experiences of a particular region only. God, who is All-Pervading, may aptly undergo the experiences of entire 'prakṛti' and its total wealth of created objects.

**Answer :** In thinking of God also as an enjoyer of things mundane and supra-mundane, and supposing 'prakṛti' or this great universe to be His grand body, having the vast material treasure of its created wealth as the means of His joyous experiences, we bring Him down to our own earthly level. Both will equally be liable to chequered experiences, as to bondage and emancipation, alike. For us, it may become possible that our parents or spiritual guides may help us by their beneficial teachings to the final goal of realisation; but who will teach and guide God, and who help Him to His Final Fulfilment? None so great and mighty as He, and no peer of His comes to be seen in the world. Therefore, God's necessity of enjoyments as well as bondage and liberation from it are not borne out. Things different from our bodies are generally met with and experienced by us; for, each one of us has a fleshly body of meagre and limited dimensions. But God is Omnipresent, and permanently permeates all causal and effective substances of 'prakṛti'. Another world, different from this one, does not exist that He may choose to enjoy it. The notion of God's being

a Maker and Taster or things does not, at all, hold its ground. 'Prakṛti' cannot be His body, because an embodied God will become liable to transition and change. As transition and change have nothing to do with His Absolute State of Sameness, all conjecture about His body and enjoyment, or bondage and liberation is a mere adventure in thought. The creation of the world raises no obstruction to His genuine State of Non-involvement, because His close Proximity to Nature is always there. On account of this Eternal Closeness, 'prakṛti' remains perpetually engaged in activity. Metamorphic transformations of effects and natural objects, their appearence and disappearance alike continue to take place eternally in their normal course of activity. This leaves the Supreme Being untouched, without the least modification of His original state. He remains without functional faculties as well as actionless perfectly as before. The Upaniṣad as well supports this view:

"Eko Vas'ī niṣkriyāṇām bahūnāmekam bījam bahudhā yah karoti tamātmastham ye'nupas'yanti dhīrāsteṣām sukham S'ās'vatam netareṣām."—(S'vetās'va: 6-12). Sense: God, who (Ekah) alone (bahūnām) numberless (niṣkriyāṇām) of actionless souls or 'jīvātmās' (vas'ī) governor or controller (ekam) one (bījam) 'prakṛti' in the seed-form, as the First Material Cause of this whole universe (bahudhā) into many forms (karoti) turns, transforms. Through Divine influence, inert Matter or 'prakṛti' is transformed into numberless objects of different forms as its effects. (Tam) that (ātmastham) unflinchingly established in His own grand Self, God (ye) those (dhīrāh) persevering devotees of Truth anupas'yanti) constantly and vigilantly try to realise (teṣām) to them (s'ās'vatam) undiminished, everlasting (sukham) divine bliss and inner happiness come as their share; (netareṣām) not to others of a different dispositon. In this way, the Supreme Being or Brahma eternally through His sheer Proximity continues to impel 'prakṛti' into motion and other full-length creationary activity of various cadres.

*Here ends Section Sixth of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

### Seventh Doctrine : Seventh Section

*Doctrine :* **"The need for a Supreme Being does not arise ; there are countless souls, and in conjunction with countless atoms, or particles of Matter, they should be able to create a world for themselves."**

**Answer :** If it is believed that numberless souls or 'jīvas' can be the efficient cause of the production of a world, we would like to know whether the material cause of the world so created would consist of numberless inert particles of matter, or of one pervasive mighty 'prakṛti'. If it is granted that numberless particles of Matter combined with numberless souls or 'jīvas'—so that one material atom attracted by one conscious atom or unit (also called 'ātmā' or 'jīvātmā' by you) would lead to a coordinative association—then another lacuna will present itself ; inasmuch as that one material particle would not be capable of producing this vast universe. If, on the other hand, afterwards, these numberless particles also form a material assemblage among themselves and then the creation takes place, in that case, every unit of consciousness already in association with every material particle will likewise move into that assemblage. In that circumstance, will that conscious unit be leading or be led by, its material companion in their onward progress? Further, later on, those countless particles, only on being attracted by one another's generic properties of their own common class, should be in a position to form a solid mass of themselves in a shape somewhat like our Earth. On their analogy, their conscious partners, the souls, also, on being similarly attracted and united with the comrades of their own Common genus, would make one wide composite piece of conscious units. What name would you appropriately like to give it ? Afterwards, this inert solid and that conscious solid, you would say, would come to form another bigger composition. Now, we would like to know, in such a process of creation, which of the two, whether the conscious unit, or the later conscious composite, became the efficient cause? Again, out of those two earlier fine particles as well as later conscious and inert sollds, which one will be subtle, and which, gross to pervade the other ? So far as those two inert and conscious blocks are concerned, will their relation in composition be that of the pervader-and-the pervaded, or of a simple mutual association ? Which of those two will carry the property of density, and which other, that of lightness ? You will have to resolve these points with clarity and positive certainty of conclusion.

Then, between those two units—the inert particle (or atom) and the conscious particle (or unit)—does the property of lightness or of density (as the case might be) have an exact likeness of similarity, or some unlike diversity? Moreover, if these two particles move conjointly together, then, in every situation, their conjunction always persisting, the creation for which they would be responsible, must be a mixed affair ; so much so that a perception of the identity of each one will, indeed, be difficult, if not altogether impossible. On the contrary, if the non-living particles of matter, as also the living ones of conscious nature combine together first with others of their own respective classes and afterwards come to cooperate with each other in the production of this immense world, in that case, which will become the efficient, and which, the material, cause of creation?—Because, in the absence of the efficient cause, no effect whatever can be brought about from out of the material source. As such, the flaw of confusion and promiscuity also raises its hideous head.

**"Non-living particles on the basis of their combination with conscious ones cannot lead to the creation of the world."**

This means that both inert and conscious particles even when combined cannot originate the world. Also, even when we have a look at the present world, or the human body, a question strikes the mind as to wherefrom this infinitesimal, conscious 'jīva' came into it ; for, at the start of creation, the first thing that took place, according to this concept, was the combination of every inert particle with every conscious unit, with the result that no conscious and no inert particles remained without this union. Is it not supposed that the creation started in this manner ? If, however, during the creationary period, uncounted conscious and uncounted inert particles entered the human body and continued to be there, the entire natural system of earthly experience and 'karma' should be uncertain and out of order, in that case. The conclusion is that more than one conscious 'jīva' in the body cannot muster for unequivocal experiences of life. One and single conscious unit alone will have its undivided taste of life, whether as a living factor it happens to be as small as a particle of dust or spark of fire, or great in the sense that its mighty presence pervades the whole body. This long chain of argument through objections and their adequate examination only leads us to the conclusion that even countless conscious units putting themselves all together cannot accomplish the creation of this extensive wonder of the world ; and that many conscious units (souls) in the human body as well cannot fulfil their respective rounds of 'karma-cum-experience' (karma-bhoga) of life.

You believe that a further division of the inert as well as the conscious particles is not possible. Theirs is the last phase of a subtle existence according to your doctrine. Any further analysis is altogether out of

question. In your theory, they are the ultimate subtlest entities.

If both of them combine with others of their own class, i.e., the inerts with inert, and the conscious with other conscious particles, they will both, in a sense, make up two bulks, viz., one inert mass, and the other conscious one : under that condition, will they be mutually bound together in the ties of a simple association, or in a pervader-and-pervaded relationship ?

In case, creation is commenced by them as associated partners, which out of the two becomes the efficient and which, the material cause ? That will also lead to mutual conflict. Material substances coming together, or merging into a mass, and then taking a perceptible form (as our body, or the Earth), can be seen as palpable and concrete examples in Nature. But a mass of conscious units forming a visible substance or body appears to be nowhere in existence. For this reason, it has always presented a controvertial enigma to thinkers of every age.

To remove all uncertainty, we are, consequently, called upon to admit only two eternal entities—one Inert, and the other Conscious. Out of them, the Conscious Existence is extremely subtle and fine, and without ancillary faculties or media of accomplishment. The inert one, on the other hand, is comparatively somewhat grosser, and possessed of coordinating faculties. Their mutual cooperation must, at any rate, depend upon the principle of pervader-and-pervaded relationship.

**"The All-Pervading Conscious Principle creates the world out of countless inert particles of Matter :"**

Your concept of 'paramāṇu', an elementary particle of Matter, and its definition as "the last constituent factor without further possibility of division and at the same time, extremely subtle in nature", calls for further elucidation. Does it mean the indivisible part of a substance, say, our present planet Earth, which may remain at the end of successive analyses carried out until this last particle that refuses further analysis is reached ? Or is it implied that, instead of that last indivisible remnant of the earthly substance, eternally existing, separate particles of matter are there, which together in combination with others have gone to produce the earth? Is there some other subtle substance or principle also in existence, either of their own class or of an opposite nature, which may be quite distinct from them, and may be able to bring them to a state of combination in order to produce various composite, solid masses of created objects like the earth or our bodies and others that come to be seen in the present world ? Again, are these particles supposed to be with, or without, different complementary faculties ? If it is maintained that they *are* possessed of centain constituents, then their further analysis and division would be possible; on the other hand, if they are conceived of as wholes and without their

constituting parts, then, such a reality as a Whole cannot be more than one.

There can be only one substance that may be complete as a whole and without parts; and it will be by far the Greatest and the Subtlest of all other things in existence, pervading and permeating permanently every other substance, great or small.

Even if, at all, according to the Theory of Perfectionism, or inherent Evolution, these last material particles are regarded as partless, tiny 'wholes', so that as countless 'whole' units when put together in a combination, they bring into being a great and tremendous mass of a Partless Whole, it cannot capably create such a world as we witness before us at the present. Nor can it serve as a material cause for a diverse sort of creation. There will be no change or transformation possible out of this Great Whole. Such an extensive partless-inert-Whole will remain a mere futility in existence.

No other all-pervading conscious Power in this form can be supposed to exist when you believe that such indivisible material particles are countless in existence. How will that permeate impenetrable particles, after all ? How will it penetrate them, unless they provide vacancy for it, which is possible only in the case of particles having constituent parts ? In *this form*, therefore, these two substances—one, the countless subtle-and-partless inert-particles, and the other,—the Giant Conscious-Partless-Whole, much larger than all the rest—are altogether inconceivable and without proof. In case, the Omnipresent Conscious Principle is regarded as a Gross Force, it cannot be so without being subject to mutation and transformation, and, at the same time, without losing its Omnipresence. The very concept of an All-Pervasive Conscious Principle demands that the material particles be admitted as constituted of parts. Further still, some other source will have to be presumed as their first material cause.

If we deny the presence of an Omnipresent Consciousness, then, what else can be the ultimate source of the creation of this world, and of stirring the material inert particles into motion and creationary activity ? Inert substances cannot move themselves into activity. Hence, some conscious power will be required, which, while surrounding these partless particles, may urge them into motion and activity. This power, moreover, should be grosser than these indivisible particles and, changeable as well. Owing to its mutable nature, conscious objects would be produced out of it as its effects. They should all be conscious particles, which are usually called 'Jīvātmās' by the people. And, as that Great mass of Consciousness itself would be changeable, those conscious particles, too, for being its effects, would also be changeable by nature. Consequently, an Omnipresent Conscious Factor in this form seems to be merely a far-fetched notion ; and so, too, the inert partless particles of matter along with the

partless 'wholes' or units of Consciousness. In fact, this whole vast world should topple down, if things were so adjusted and manipulated in reality.

**Question : "What difference do you make between an *atom* and a *particle* ?"**

**Answer :** The Nayāyikas depose that an atom or 'aṇu' (molecule) consists of sixty 'paramāṇūs' or particles. In their view, the 'paramāṇū' or the ultimate unit of matter is indivisible. Accordingly, the 'aṇu' or atom consists of parts, in their ideology. In the light of this exposition, those who believe the soul to be 'aṇu' in its dimensions, will be required to conceive of it as consisting of parts. But, a soul possessed of parts will be a mutable entity, Only in that state of its being, the Supreme All-Pervading Consciousness will be able to permeate it, and not otherwise. In the sūtra, "Param vā truṭeh"—(Nyāya : Adh. 4. Ānnhika 2, sūtra 17), it has been maintained that 'paramāṇū' or the ultimate particle resists all division, and it has also been held as partless and without end. In the Vāis'eṣika Dars'ana, however, "Vibhavān mahānākās'astathā cātmā –" (Vais'eṣika : Adh. 7, Ānnhika 1, sūtra 22)—Ethereal Void or space and the soul have been affirmed as 'vibhu', or eminently predominating everywhere, so that their pervasiveness is not apparently admitted. However, in the absence of their pervasiveness the creation of the world will not be possible. For that reason, if we conceive of these particles of matter as consisting of parts, they at once assume meaningfully the significance of what the Sāmkhya philosophy chooses to term 'five tanmātrās' (or essential sources of concrete and discrete creation in the world : as for example the following portion of a sutra, "———Prakṛtermahān Mahato'hamkāro'hamkārāt puncatanmātram———"(Sāmkhya Dars'ana, Adhya. 1, sūtra 61). Thus, concluding the whole argument, we may affirm that an endless plurality of indivisible material particles is impossible and altogether an unmaintainable notion. Nor are countless 'jīvātmās' or individual souls logically justifiable, at all. An Omnipresent and Faculty-less Brahma joined with a 'prakṛti' that consists of parts, can alone accomplish the creation of this World. Countless souls combined with an endless plurality of material particles can never succeed in bringing forth this multi-faceted Universe.

*Here ends Section Seventh of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

### Eighth Doctrine : Eighth Section

*Doctrine* : **"Brahma is not at all needed ; the five (material) elemental forces combining themselves together in a multiple union can capably launch the biggest creation."**

**Objection :** All the five elements are inert and lifeless, and of themselves cannot be energised nnd activated. Hence, some Conscious factor *must* be there to infuse them with active energy and force. In this world, too, we find that mechanical devices like a clock, stage-coach, railway carriage, motor vehicle, or rocket, in themselves being inert, are devoid of all vestiges of movement. They are all ultimately energised by the living human factor, above all. They do not stir and move by themselves ; nor are they self-manufactured. The art of their making as well as their motive force comes from man in its last resource. Similarly, the maker and the mover of these five Natural forces also *must* be some conscious entity, to count with. Human body also becomes a dead and inert consignment to earth when conscious life has departed out of it. It is, then, devoid of all movement. In a like manner, within these five elements also a Conscious Presence pervades, by virtue of which they are constantly imbued with active energy. If composition and decay be considered their natural propensity, there must be a conscious factor responsible for their integration at first as well as disintegration in the end. Out of conjunction springs action. In bringing about an associated condition either an inert or a conscious factor is responsible. Let us take, for example, a tiny seed of a 'pīpal' or 'vaṭa' (fig) tree. A gust of wind picks it up with dust from the ground, and throws it up on the ridge of some earthen-wall. There, on the high wall, it takes root as a sapling, and, at last, grows into a full tree. Herein, an inert efficient cause came into play. So, even without a conscious or human efficient cause, a tree may come into being where, ordinarily, it is not expected to grow. The other efficient factor is a conscious living man. He takes that 'pīpal' or 'fig' seed and after ploughing up the land, sows it there. Afterwards, he waters it, cleans its bed, and undertakes its careful protection and such other willing steps for its convenient growth. At length, it grows into a fully prosperous tree. In the former instance, the inert wind caused motion in the inert seed which was thus led to its consequent full growth. Likewise, 'prakṛti's' initiative also made the five_elements' conjuntion quite possible, and it

became the Inert Efficient Cause of the whole creation. As such, the presence of the Supreme Being is not at all necessary."

**Answer :** Like inert 'prakṛti' energising and combining the five elemental forces, who did energise 'prakṛti' itself ? Some other and higher 'prakṛti', goading inert Power will have to be admitted in regard to it as well. But no such other inert source of 'prakṛti's' inspiration is either witnessed or heard of, in the world. Therefore, one Omnipresence, Conscious Universal Spirit—and none else—is the first and the last Inspirer of Matter through His Close Proximity or Pervasive association, of course. We conceive of Him as the Efficient Cause of the world only by means of His Sheer Proximity rather than by a proclivity to action, or His state as a 'Maker' of things, Association or Dissociation, birth and decay, cannot be the natural properties of the five elements. In this regard, some conscious efficient cause of such transformations in them will have to be admitted, after all. If it is argued, however, that the wind has no conscious energy, but still it scatters the seed anywhere 'it listeth', on the wall's crest, or on the ground. and causes the tree's development out of it, after all, prakṛti's natural force works as its material source behind the wind in question, it might be said. But, then, according to that very argument, behind prakṛti' itself, some other material cause would be required to bestir it out of its deep-seated sloth. That is nowhere met with. Accordingly, it has got to be admitted that behind 'prakṛti,' or, more correctly, at its core, exists the Presence of Brahma, or His Supra-Conscious Inspiration, which pervades it, and incessantly goads it on to perpetual action. At any rate, it cannot be justifiably said that motion is Matter's natural property.

**A prima facie objection :** By the term 'natural property' we mean to imply what you independently call 'consciousness.' We call it the natural trait of the five elements. That is, "the five material elemental forces, in our view, possess two attributes or characteristic traits—one, inertness ; and the other, consciousness."

**The conclusive argument :** You believe that two attributes, one of the inert, and the other, of the conscious trend, exist in the very nature of the five elements ; but both of them happen to be entirely opposite in nature. As such, they cannot co-exist in the self-same object. Inertia and Consciousness are mutually the negation of each other. Where there is consciousness, inertness is absent from there ; because the quality of consciousness always gives rise to conscious talents, while inertia inescapably multiplies only the tendencies of dull grossness and inertness. In respect of the inert objects, their material cause is unmistakably the

inert ; and the conscious will ever be the material cause of the conscious effects. Why don't you accept the simple fact of inert qualities in an inert object, and conscious properties in a conscious substance, and, finally, their mutual association in effect ? In the self-same inert substance, both the inert and the conscious qualities *can* never exist together for being completely opposed to each other. Like mangoes coming out of mangoes, and apples, out of apples, the rise of inert out of intert, and of conscious out of conscious sources, must be admitted as a logical as well as natural *necessity*. The qualities of the material cause will inherently be present in its subsequent effects. Your stance is that the elements, in being the material cause, possess both the inert and the conscious qualities alike ; in that case, you will be required to believe that earth, fire, and air, too, are possessed of conscious tendencies. Now, is that apparent conscious quality in earth, etc., an independent existence as an adhering quality, or a particular condition of their being ? Does that attribute retain its separateness from the supporting original, or is merged into sameness with it ? If their separateness is maintained, then they become two objects—one, the supporting substance, and the other, the adjunct merely supported by it. Further, they will be bound together in a conjunctional state of relationship, and not in one of the necessary cause giving rise to its modified effects. Both will have to be granted as rising out of their different material causes. In no case, will their cause-and-effect relationship be established. Even under that condition, while the inert partner gives rise to inert qualities and the conscious one, to conscious qualities, in their natural consequence, both of them should be producing a concurrent progeny of inert as well as conscious qualities within the same ground of their union. But no such mixed attributes are discoverable in earth, fire, air, etc., in the least, as we find in man. That, too, in the living man ; not in the dead one. So far as the five elements are concerned, they remain clinging to the dead body as well. Quite contrary to what we find in the living man, the presence ot active occupations, knowledge, ignorance, etc., is entirely missing from the dead man. It may, therefore, be claimed as a certainty that such phases of life do not belong to the five elements as their natural traits. They can be available only as a result of conjoint union and causal agency of the conscious entity.

The constituent elements of the objects made by man are also brought together united or commingled by man himself, and there, too, nothing comes out without the active association of the conscious agent. The commingling factor in the case of the five elements also must be a conscious factor ; only then they could be tending to behave as they do, and capable of producing their effective modifications. For instance, in our physical bodies, the soul is not perceptible by the eyes or other senses ; similarly, the universal spirit also is not the subject of perception

by our physical senses. Hence, for a proof of His existence, we shall have to take recourse to inference, or even to the testimony of verbal authority. Inference and verbal testimony are as good and dependable proofs as direct perception itself. Now, the living soul, or the Supreme Being become accessible only to the cognitive faculty of man, or his heart. To the pedestrian senses they always remain a summit shrouded among the clouds, for being extremely subtle and fine, and also absolutely unapproachable by physical means of grosser essence. Only a yogi is blessed by them in his 'pure white Reason' or the heart, during the state of profound meditation or 'samādhi'. The Upaniṣad also says: "Dṛs'yate tvagrayā buddhyā sūksmayā sūkṣmadars'ibhih". Sense: A yogi, because of being an adept in deep insight, is able to visualise his soul by means of his sharply penetrative Reason. To another of a dull insight, the soul is scarcely distinguishable from its transiently fleeting surroundings, or even visibly perceptible in life. The materialistic scientists of the modern age try to discover the soul in the body, and the World's Creator in the elemental forces of Nature. They cozily forget that the soul which supremely defies the highly subtle faculties of the human senses, and still more so the sovereign subtlety of the All-Infusing God, can never oblige them through the media of their inert physically-gross mechanical devices and lenses. So far, the modern physicists have not been able to realize even human mind, with its mysteriously refined faculties of Will, cognition, ego, and 'citta'—the citadel of the central consciousness in man; all of which happen to be created substances, and being the effective modifications of Matter, are much grosser than the soul. The soul and the Supreme Being, in comparison to them, are, at best, far more highly subtle and refined entities. How can they be brought within the focus of the scientific fabrications, then ? Inevitably, indeed, they call for the mystically subtle machinery of the human mind and the godly heart ! As, often, in a state of deep contemplation, one comes to experience an inward peace and exhilarating feeling of joy, so undoubtedly, as a matter of course, could one be blessed with the mystic experience or vision of the soul as well as the Supreme Spirit in the profoundest state of abstract meditation, during its finely cogitative phase (savicāra), itself yielding next to another higher one of Complete Abstraction, that is, the 'nirvicāra samādhi'. In its wake, after a duly long period of constant practice, does it become possible to have the realisation or the persevering and unerring consciousness of the soul within the body and the Supreme Being within the vast body of created objects in the universe. Like the Ethereal vacuity (ākās'a) holding within its great void all the other four successive elements, God also, owing to His Insuperable Subtleness and All-Pervasiveness, embraces this limitless Creation within His Far-reaching Folds. It is certainly due to God's Ever-stimulating Conscious Touches that all the biggest as well as the

tiniest 'bodies' in the world are given to motion. *Per se*, they have neither intrinsic nor natural motion in them. The Ultimate Efficient Cause and Source of motion in them is none but the Conscious Absolute or the 'cetana Brahma'.

*Doctrine :* **"It is a general principle accepted on all hands that the five material elements are lifeless and inert."**

Yes; you also accept it as we do, and others, including different religious sects, too, believe in it. But the crucial question is as to *what* and *who is* the original cause of motion in them ? Inert things in whatever quantity and of whatsoever quality they might be, by themselves cannot tend to move. Themselves, unaided they cannot enter into an alliance, or form a solid or liquid mass. A railway train, a motor van or another vehicle, or a rocket and different other forms of machines, for instance, were neither made of themselves, nor do they start themselves into activity and motion, although all the five elements of which they are the product, are present in constituting their very existence. But despite all that, they cannot imbue themselves with motion ; they are able to do so only by man's unavoidable assistance. Similarly, the inert elements, too, stand in need of some Conscious Provocator. If, on the other hand, you think their collective composition to be the source of their motivity, and that as physical automatons they can combine with one another, we would like to place before you some earth, water, fire and air in separate lumps, and expect you to demonstrate if they can combine mutually to produce any formal result, without your or our intervention in whatever measure it might be. The position is this: when without human (conscious) intervention, the outcoming effects of those very elements are not capable of conducting themselves into any formation, how, in the world, can the causal elementary forces themselves get combined without any efficient cause ? Thus, we cannot escape the conclusion that some extraneous conscious factor altogether different from these five elements must exist, which may be the cause of their various composite formations as well as motion in them.

**Objection :** When you deny the position of a 'doer' to every conscious factor, how can it, then, be responsible for bringing about a composition, or be the cause of motion anywhere ?

**Answer :** Our view is based on an Eternal Association of the Supreme Conscious Factor, and that factor is unsurpassably the subtlest of all other things and exclusively the All-Pervading Presence. As such, He is not required to bring about any particular composite blending or union, or giving an incidental motion to anything. By means of His Everlastingly

Close Proximity itself, an Eternal process of Inspiration will follow in the form of a perpetual motion and activity. An Endless Association should automatically result in an endless activity and motion, in fact.

**Objection :** When association and motion are believed to be eternally unceasing, the same kind of actions and motion should continue to go on. Why do sometimes Creation and sometimes Destruction take place in actuality ?

**Answer :** All Matter including these five elememts is transformatory by nature. Material things are eternally being transformed out of one condition into another changed one. Every object that rises into being is affected by oldness in time, which leads to its due disappearence. After its decayed demolition, having been restored to fresh energy, it again reappears with new vigour. In this ever-going manner, the cycle of creation and destruction goes on for ever.

**Objection :** What inconsistency may arise there, if we were to attribute this onward changing motion as an inalienable tendency belonging to the very nature of the five elements themselves ?

**Answer :** A veritable lacuna looking us in the face will be that, in respect of the inert substances, the required Conscious factor even in the expression of their native tendencies and natural traits will have been damagingly left out. As for example, light and heat belong to fire quite naturally ; and, they are always present in the wood along with the lurking fire. But a man, by rubbing one piece of wood against another, is able to give a manifest expression to that latent fire as well as its light and heat. The two pieces of wood themselves do not come to strike against each other until the fire is produced. Sure enough, it is a fact that lightning is produced in the sky by a churning of the clouds, which fill the heavens as inert blocks of dense vapour—far away from any conscious approach. But, there, the thrashing winds in the midst of the clouds are clearly responsible for a motion in them ; the cause of motion in the winds will have to be admitted in the existence of the sky ; and, inside the vast womb of the space, the All-Pervading Conscious Presence will likewise be there, for space gives rise to, and is the source of all kinds of sound. The formal and material source of sound is ether, which, therefore, being a transformation of Nature, has to be regarded as a mutable material substance. Consequently, its own first cause will have to be ascertained, and that will, no doubt, be 'prakṛti' itself. Should we trace still another higher cause of that, as well ? No ; that is the last link of the chain ; because, in tracing another step higher, and then, another and another, there will be no end to it, and our enquiry will

land us into the futile regions of mere indecision and instability of conclusion. Finally, therefore, 'prakṛti' will have to be counted as the last formative source. Within that final cause, the 'prakṛti', pervades The Omnipresent Supreme Conscious Being, so that the All-Pervading Conscious Factor will be present within the five elements as well. It is by means of His constantly Permeative Proximity that all the elements are being stimulated to motion as well as action, and have been bahaving as the source of rise and decay of everything in the world. The soul is *not* a modification of the five material elements, but, on the contrary, is a separate and distinct entity of Conscious essence. Unaided by the Omnipresent Conscious Factor, the five elements, pure and simple, will not be capable of doing anything at all ; nor can they ever be prone to bring forth this vast phenomenal Wonder of the Creation. To be able to move or to act peremptorily is not in their nature ; it is only by some Superior Cause that they are prompted into activity. That Efficient Cause *can only be* the All-Pervading Conscious Presence of the Absolute Brahma. In the absence of a Conscious Being neither the creation of the Universe will be possible, nor will the five elements be ever capable of assembling together in a composite form or multiplex.

*Here ends Section Eighth of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

### First Half

Nineth Doctrine : Nineth Section

*Doctrine :* **"Brahma, the Supreme Being, is enthroned in Heaven, or some High Region Above, far away from this Earth, and from there governs the World."**

**Discussion :** If God is believed to be livlng in a particular region, He should be a finite and limited Being. In that case, being confined within a certain region, how can He look after and govern this immense Universe ? As there are numberless heavenly bodies in it, only from a position of Endless Presence, can God govern these countless creations. If He has local limits, He cannot do so. Unless the Supreme Governor

is conceived of as a Universal All-Pervading Presence, a proper governance of all the different far-scattered bodies in the heavens cannot be successfully possible. For this reason, the notion of God's existence in a certain limited region is not at all understandable. Besides, in case of His local limitations, many doubts arise in the mind. ;One is inclined to enquire : Is He an Embodied Being like ourselves that He governs the world while living there ? If He has a body, how large is it ? Is that body of His (as in our case) also heir to pleasure and pain, knowledge and ignorance, good and evil, righteous and unrighteous ? Like ours, again, is His Body, too, made of the five elements : or is it the product of some other essences ? What, in fact, is the material cause and source of that Divine body ? In that particular world of His, does He live on ground, like us, or in an ethereal firmament ? What is the support of His stay in the sky ? In what figure or form are we to find and know Him, to witness or realize Him, after all ? As a native of some particular place, He must bear certain characteristic local insignia. The idea of His local habitation, therefore, is not, in the least, intelligible. In that Special Land of His, He must have servants and other officials of the realm, a Prime Minister and messengers, etc., who convey and carry on His decisions in regard to a limitless administration of the whole universe. Experience, however, fails to confirm their existence anywhere in this world. Even if they were to come in our observation, where will be any difference or peculiarity between that Heaven of God and this downtrodden Earth of ours ? For these obvious reasons, veracity totally seems to abhor the notion of any such Separare Sacred Heaven of God. We may, therefore, draw the conclusion that reason does not prove God's Presence to be confined to a local habitation somewhere in a particular region of His own.

**"The idea of a Svarga or Heaven in Existence :"**

Now, to turn to "the idea of a Svarga or Heaven in Existence." The Upaniṣads, of course, make a mention of it. "Svarge loke na bhayam kincanāsti, no tatra tvam na jarayā Vibheti...". But, how far and of how many miles or 'yojanas' does that region of the Svarga happen to be ? Does one go there with this very body, or some other one ; and which and what like is that other body ? Will some special vehicle take the deserving one there, or will he be required to undertake a self-propelled flight to its portals ? What media of flight by him will be required ? How and Wherefrom will they be acquired ? Does that heaven or 'Svarga' lie on some particular *terra firma*, or in the ethereal space ? Does it rotate and revolve on its orbit like our Earth, or the Sun and the moon, or is it like a fixed star stationary and motionless ? Furthermore, does God live there alone ; or are His other subjects also found there ? Are its residents ordinarily embodied beings, or the owners of some other subtle type of ethereal

bodies ? Do those ethereal-bodied beings move about on the ground there, or in the firmament ? Is the dome of the sky over it just like the one over our own planet, or is it of some other cast ? Do those subtle-bodied beings customarily take to standing in the space, or are they constantly moving about here and there ? What kind of governance and administration do they receive there on God's hands ? Does God Himself remain sitting in one place in Heaven, or does He, too, always move about from one place to another ? How large is that 'Svarga'—land, how long and wide ? Of what proportions is that God who lives in and governs that happy Land ? —And so on. Many such pricking doubts assail the mind in respect of this concept of 'Svargra.' An explanation of them follows as under :

By now, my own devotional practices have been carried on for quite many long years ; but I have not come across any vision or experience of a heavenly 'svarga', as the abode of God, wherefrom He may have been found to direct His control and governance of this world or any otehr ; or where He might have established Himself as a ruler. Nor does it appear that men, gods, saints, prophets, or incarnations, who deserve to go there, may be blessed with special delicacies of joy or happiness belonging to that blessed Divine Paradise (svarga), which might exclusively be its privilege of distinction and may not be found on earth here. During these constructive years of my 'sādhanā', I have not been able to know a Supreme Being, who, while staying in one particular region, may be controlling all other regions of the Universe. Intuitive experience does not corroborate God's vision in one form in this world, and of quite another in the paradise. Were it so that God lived in a certain region of His own liking, it might be possible to think of a Special Paradise for Him. In the Universe, there is no end to different heavenly bodies. All these bodies should have their own respective Gods. The stipulation of 'as many Gods, as many bodies' will surely turn Paradise into one of the worlds having its God like this Earth having its own. On this Earthly Globe also there are many countries, where their respective rulers, monarchs, or parliaments control and manage their affairs. Amongst all these states controversies, conflicts, enmity and friendship go on taking shapes, as usual. Among those multiple paradises also similar conflicts, strifes, controversies, enmity and friendship will find ample room for their natural growth. Such a paradise, too, will not be very much different from our own world on the surface of the Earth.

**Objection :** If that is so, all our spiritual efforts, including penances and austerities, self-study and meditation, devotion and worship, ennobling daily practices and scriptural acquaintance, intuitive uplift and divine fulfilment and such other pious acts for acquiring a title to Paradise (or Heaven) must go waste and unrewarded ?

**Answer :** No ; they will not be futile ; for, their fruits in the shape of the reward of heaven will certainly be there. But the type of Paradise you believe in and wish for *shall* not be there. Inasmuch as, the Supreme Being happens to be Boundless and Omnipresent, what necessity should arise for you to seek, and pursue Him in another region alien and unknown ? Had he been bounded by a local habitation and a name, the notion of His Presence in another world or region might have been justifiable. We tend to forget that being an All-Pervading Presence, He is as well accessible on our Globe as anywhere else. When it is possible to attain or realise Him here, what usefulness will it serve to go a long way off to another region or to an unknown particular Paradise ?

**Objection : "As divine experiences are not available here in this world, some other world for their satisfaction must be there."**

**Answer :** By 'divine experiences', you, perhaps, mean the subtle and refined experiences of the subtle world, which are linked with the products of the subtle material elements. Are they not procurable in this world, too ? They are existing in this world as well, though they are not visible to the naked eye. One could see them only with the subtle, intuitive vision. That intuitive eye belongs to the subtle body located within the skull, which tops this gross material frame of flesh and bones. Without 'samādhi' (abstract meditation) it is not possible to have a view of it. The finer constituents of the subtle body, namely the subtle elements also are found within this very body as well as the rarefied atmospheric vault of heaven over the Earth. When the five subtle elements (pancatanmātras) are found on this very globe and in this present world of ours, and God also, owing to His All-Pervasiveness, is present here, your divine experiences and the subtle essences of all natural blessings may as well be enjoyed, through the medium of the subtle body, even in this current world of gross denominations. In the Effect, the Cause is inevitably endued & present. Accordingly, the subtle elements must be present here and connot be regarded as wanting, in their gross earthly transformations. For an enjoyment of these, it is not necessary to go to any other living plane.

Let us now consider the question of realisation of Brahma. That, too, does not call for a journey to some other aerial regions, inasmuch as due to His Omnipresence, the Supreme Being is pervadingly present here as well as anywhere else. And an enjoyment of His Bliss is purely possible here. Hence, the existence of a Heaven of God, or Divine Paradise, also, does not stand a rational proof. His Presence is *here and now* because of His Universal Pervasiveness, For that reason, plainly enough, after Emancipation, there wlll be no need of going anywhere else, though, if you choose to do so, nothing will restrain you from it. Nevertheless, you are sure to find the same Supreme Spirit there—exactly *the same* as

here. And, then : *Arke cenmadhu vindet, kimartham parvate vrajet?* 'Where is the utter necessity of going far off to the distant hills, if you can get the honey near about your own house ?' When the Supreme Being perpetually graces here and now, within and without this lowly abode of Man, why wander and go to a far-off Land, or a particular Divine Refuge ?

**"The Divine Organisation of the Universe."**

In this world of perceptible phenomena, one kind of organisation falls to the credit of the human being : e.g., procreation of human progeny ; provision of material means of self-satisfaction ; house, canal, tank, workshop or factory ; production of various commodities therein ; arts and crafts ; machinery ; growing of trees, fruits and flowers, along with harvest raising ; inventions of railways, telegraph, electricity, motors, vehicles, rockets, and many more things of human use and benefit are his creations on earth. Cultivating all type of food-stuffs, and their distribution ; laying of villages and cities ; carrying on trade and commerce at home and in foreign countries ; and many such other enterprises also belong to his initiative. The working system of administration from the village level to the metropolis ; the evolution of individual and social ethics of life ; the systematisation of the art of government, and of education through schools and colleges, and by their medium the development of science as well as knowledge ; and laying men, beasts, and birds under orderly social control—all these tell the tale of his brain. The foundation of hospitals, medical clinics and laboratories and the humanitarian liberalisation of their social benefits for the removal and uprooting of disease and physical malady from human life are still other feats of his lofty genius. A large-scale mechanisation of a country's defence and its enemy's annihilation media and their production also form part of his national safety. Bringing thieves and robbers, and beastly men and brutes under the control of law and social orderliness, and such other systems of human welfare are due to man's capacity for organising his individual as well as social affairs on earth.

The other system of organisation concerns these visible clusters of stars, the sun, the moon, our own planet—the Earth—and thousands of other heavenly bodies that are constantly rolling and moving ahead ; how faithfully do they keep their orbital paths in the space ! They never crash, one against another, while performing their allotted task in the sky ; they rise and set strictly punctually at the time ordained for them ; their appearance and withdrawal always take place duly in time. All this fiawless systematisation in the universe has been the result of the Supreme Spirit's Close Proximity to Nature, or His Omnipresence and Divine Intelligence stimulating Matter as the Efficient Cause of Creation. Let alone one human sage, billions of them together

cannot forge ahead to put such a one in perfect order. Therefore, a conscious efficient cause, far more powerful and greater than all of them must needs be there. That same Mighty Intelligence—we may call, by whatever name we like, The Supreme Spirit, God, Allah, etc. Human mind almost fails in appropriately and easily understanding so Great a Power or Presence that is absolutely the subtlest of all other things in existence. So great is that Conscious Intelligence lying lurking at the mysterious core as well as the whole vastness of this Endless Universe that without specifically appropriate means it may not at all be understood and brought to a happy experience. As yet, how many of us are able to know the little Conscious Being within this meagre body of ours—the individual finite soul? It will, no doubt, be after we have had an informing experience and fulfilment of it that the Infinite Conscious Intelligence, which functions as the One Efficient Cause and the Source of sustenance of this vast and limtless Creation, shall be reduced to our intuitive perception and mystic experience. In the absence of that Conscious Architect behind this vast gallery of living Art and fervid Science, which this world in every sense happens to be, its orderly and masterfully disciplined conduct will not at all be possible. This entire Vastness of the Created world has been in motion and purposeful activity purely through the Directive Presence of that All-Pervading Consciousness. This places us in a position of conclusive certainty that in order to seek Him out no other particular region of especial distiction is necessary. His Presence fills the whole world from one end to the other. That One Conscious Cause full-filling it within and without, like the etherial void (Ākās's), has been the unrivalled source of its stupendous motion, grand activity, and astonishing Organisation. Because of His 'ideal inspiriting' 'prakṛti' first of all, beeoming actuated, underwent different modifications and came to be the Cause of Creation of this world, and will ever continue to do so. As in our body, by means of a well-conscious wakefulness caussed by the inherent contact of the soul, a well-directed and organised system of functioning works ceaselessely, so, too, by means of the Divine Presence, a well-regulated and systematic functioning of the Universe goes on for ever and for ever. Due to His fine Consciousnature, the Supreme Being having pervaded deep into the essential core of all the phenomena of the Universe, invigilates, by His sheer Proximity to everything, as an Indwelling Witness, the systematically ordained disposition of this whole vast world. His Unerring Governance has the same feel of sway everywhere, in all regions, and all the worlds alike. Like ourselves, He has not to move Himself, and make efforts at doing anything. The activities of all the subservient causes and their effects go on, as it were, automatically, because His Omnipresent Conscious Presence is everywhere the same. Consequently, there can be no chance therein of any alteration, obstruction, subversion, etc. In human systems, quite

often, there is some resulting confusion. But in God's Absolute Disposition of things such set-backs do not occur.

**Objection : "In God's Dispensation, too, disorderliness is often experienced ; as, for example, the occurrence of earth-quake, or storm on the sea ; failure, or excess, of rains, etc."**

**Explanation :** This is not a shortcoming of the Dispenser. In our bodies, for instance, in spite of the Conscious Spirit's Presence, many illnesses creep in their usual course. This is, in fact, a defect of the body, which on account of being a created object, has got to perish ; and, therefore, must come by its share of preliminary freshness of energy yielding in due time to a dull and drab phase of old age, and so to aging and the usual wear-and-tear of its mechanism. All such good and bad aspects are derived from the relative physique of the body rather than the soul. In a like manner, a tremor of the Earth takes place because of some natural adjustment, or defect. in its body. Whenever its internal excess of gaseous vapours, trying to find its way out, comes to strike against a hard layer of some rock-like mineral substance within the earth's bowels, it forcefully pushes against it and causes a local shaking or quake of the surface. Similar is the cause of the oceanic storm. That is also produced by some internal disturbance of the sea-waters in their mysterious depths. Actually, God has nothing to do with it. An excess, or failure, of rains may be caused by some subservient factor leading to a modified behaviour, or mutual relationship among the five natural elements. As in our physical bodies, air, bile, and phlegm in their disordered and morbid state lead to a diseased condition of the body, in the same way, elemental earth, water, fire, and wind, too, in their abnormal conditions produce many sorts of natural disturbances and disasters, which let loose collective distress to the living beings of the particular region concerned. In this, there is no Divine Short-coming, or Flaw in His Ordained Constitution of the World.

**Objection :** Your God, anyhow, happens to be 'a useless clod of earth'—a 'Supreme Idol of Inactivity' in all respects ; He does nothing at all ; neither relieving the Earth from its violent tremors, nor saving the Seas from their tumultuous storms ; nor, still, calling the high winds back to a halt from their tempestuous wings of gloom !

**Answer :** Well ; the Master of your body—the Soul—too, does nothing by way of relieving it from the iron grip of diseases and ailments ; neither saving it from the disabling effects of old age, nor from other unhappy disturbances ; nor, still, sheltering it against the riotous waves of wordly pleasures and pains ! You may as well call it the High-Priest of Futile Inactivity !!

**Question :** As a matter of fact, we do not believe in any of these two Conscious Factors.

**Answer :** If you don't believe that thev exist, why, then, a difference is after all made by you between a living body and a dead one? Both should be the same to you, and be treated as identical things by you. But, no, a difference *does* exist between the two. Accordingly. a palpable difference from the 'dead clump of earth' does arise because of the active presence and co-ordination of the Conscious Spirit in the living organism. Likewise, so long as those heavenly stars and other bodies remain imbued with motion and inspired activity, the existence of some Conscious Entity as the Source of Motion in them and the First Cause of their Creation shall have to be admitted, willy-nilly. He alone will have to be conceived of as the sole Law-Giver and Planner of the whole world. The universe is perpetually moving in and under the same direction, almost mechanically, merely because He happens to be its Efficient Cause. The natural order of Creation and Destruction also goes on as devised. 'Prakṛti', and its five elemental forces, too, continue to taste of their youthful fertility as well as the approach of their aging imbecility. In consequence of the Divine Association, or Eternal Proximity of the Supreme Being, the entire constitutional integration of the Universe remains firmly unimpeded and unshaken. As long as this creation lasts, God's Pervasive Proximity to it will everlastingly be persisting. With 'prakṛti'—the material source of this world, God's unceasing contact is always there. On account of this invariable bond there is hardly any possibility of unruly disturbance or resistance; for, the Sensitive Presence of His Intelligence is all along and everywhere felt. For this vital reason, no flaw or imperfection ever or anywhere, creeps into His Irresistible System of Organisation. On the other hand, if we take Him to be a *Finite Force*, there may ever be some probability of an imperfect disposition, or the retarding result. But, on the contrary, the Dispensation and Providence of an Infinite, All-Pervading, Eternal, and Unsegmented Conscious Supreme Spirit will last for ever in the same form. No change or disorder can be expected therein at any time. So God's unchanging Order lasts, invariably the same, Perfect and Irrevocable, all the time. The impact of this Divine Order, as is felt here on Earth, is exactly the same that may be found in the Paradise or Heaven itself, because it is everywhere the same. Hence, without the least ambiguity on our part, it may conclusively be affirmed that God's Orderly Array of the Universe obtains identically the same everywhere; in all countries, and the diverse spheres of its vast expanse, It is only in case of planning and organisation by men, who are ever limited and imperfect in their knowledge. that lacunas are left, and the resultant disturbances arise. It is certain that in the Providence and Disposition of a Perfect

and All-Knowing Supreme Being no lapse or retraction would ever be possible.

*Here ends Section Nineth of the First Half of the Book,*
**"The Essential Colourlessness of the Absolule".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

Tenth Doctrine : Tenth Section

*Doctrine :* **"The Individual Souls were created by God in the very beginning of the Creation."**

Well ; was God the material source. or the Efficient Cause, of the created souls in the early phase of creation ? In case of the latter projection, what happened to be their material source ? On the other hand, if the former view is accepted, He will be reduced, like Matter, to the position of a changeful, mutable substance. In the production of every effective object, the presence of its efficient cause is an indispensable necessity—a *sine qua non.* Then, the material cause must also be there. Under those invariable conditions alone, and not otherwise. the effective transformation of the causal idea and its medium will take shape in the form of that created object. Thus, the attributes belonging to the cause are also inherited by its effect.

Further, if 'prakṛti' is supposed to be the material source of these 'individual units of conscious life', they should be inert and lifeless like their parent-cause, the inert Matter, at any rate. But practical experience hardly bears it out in the world. The living soul in the body, indisputably, and always, appears to be some conscious Force. Inert causes and substances always give rise to inert products and effects. On a similar principle, conscious effects should inviolably arise out of conscious causes. It forms our common and everyday experience, unexceptionally met with everywhere, that inert substances unfailingly get themselves transformed into inert products ; but no such progenitive transformation of the conscious reality ever comes to view in the world.

**Objection :** But, we do find the conscious progeny of the conscious cause,

in the world : are not living human beings born of conscious human parents ?

**Explanation :** Inside the human body, two powers are at work : one, inert and lifeless mechanism of flesh and bones ; and the other, a naturally conscious, life-producing spirit. In respect of the protoplasmic tissue of the material body, the parental body is responsible as its material cause. The structure of the body is based on the inter-action of the five material Elements ; namely, earth, water, fire, air and ethereal space. In the semenal and menstrual fluids, of the father and the mother, food and water as the essence of the five elements become the chief material source of their formation. These go to form the body's entire physical structure ; whereas, the conscious element is present in the body only as its efficient cause, quite different as well as separate from it. It is there merely as a conscious force, clinging to its closest proximity. On account of this sheer immediate relationship, it happens to be the source of life and everything else pertaining to it. By means of its effectual contact alone, this material body begins to function in a living manner, and, owing to its metamorphic and inert nature, seems to assume almost a semi-conscious state of being, for all practical purposes, in life. If it were naturally conscious, even in its dead condition, it should be prone to motion. But it is never so. Hence, the physical body is always inert in itself. If the assemblage of the five physical elements had been the source of birth of consciousness, these elements, after all, remain in the dead body as well ; but in spite of that, however, knowledge and activity are absent from it. It is, therefore, quite evident that cognition and movement follow the contact of the conscious factor in the body. Accordingly, the soul, instead of ever having been created, emerges an as ageless, deathless, birthless, everlasting and conscious entity. So that it neither has its material cause, nor its effects ; nor does it ever submit to an external efficient cause. The Supreme Spirit is also established as an Everlasting, Omnipresent, Supra-Conscious, Eacultiless, Immutable, and Actionless Infinite Entity. These epithets do not represent His Attributes (for He has none), but are the inalienable, ingrained traits of His very Being.

**Objection :** When you believe in so many aspects of a thing, why do you hesitate in calling them its attributes ?

**Explanation :** These are not His qualities. He is regarded and called as Omnipresent, because He pervades and is present everywhere. As such, He cannot have segmented parts, for His Whole Presence permeates the biggest and the minutest of objects in the world and beyond them as well. Therefore, He is without differentiated faculties or parts. Consciousness

pertains to His Form of Existence. Owing to this extremely rarefied and subtle Form, He is Essentially as well as Wholly pervading everywhere and every particle of the Universe. That is why, in reality, He begins to appear in that very form and shape of the object, which He is conceived of as pervading. Due to this unique state of His Pervasiveness, people take to calling it as a Divine Vision of His Own Grace, or Majesty, or any other attribute they find therein. Really speaking, that Vision does not portray the original Divine Beatitute, but merely its masked shadow behind the Ideal form of the objective medium. Just under a delusive impression, or perverted knowledge, he who witnesses or realises it mistakes it for an original Flash of the Highest Reality. The foregoing investigation leads us to a definite conclusion that the individual unitary souls are not created by the Supreme Lord. In case of their creation by God, a number of doubts and uncertainties in regard to both God and the soul alike will arise, which will fail to be adequately resolved by you.

**Objection : "Both Knowledge and Action have sprung from the Almighty Creator."**

**Explanation :** If you regard knowledge and action as His attributes, then He cannot but be a mutable reality. He will have to be viewed in the light of the dictum that the principal possessing subordinate qualities has a separate existence merely as their refuge, and under that stipulation it must be liable to change and variation. If so, no difference and distinction will have remained between 'prakṛti' and Brahma. Knowledge is not an attribute of the Supreme Spirit. He is Knowledge Incarnate—aye, the Essence of Knowledge itself. His conscious nature, looked at as another aspect, radiates as knowledge and science ; that is, He is a supra-conscious Being, which at the same time implies 'Knowledge Incarnate'. Thus, knowledge is not different from, and opposed to consciousness. The Pervasive Proximity of the Supreme Spirit causes the light of knowledge in the heart of 'prakṛti' and in human 'citta'. In respect of this dawn of knowledge in them, the Supreme Being is the Efficient Cause, no doubt ; but not the Material Source. Such knowledge, as is born in them, grows and develops, and, in due course of time, decays and ultimately perishes. These varying conditions & vicissitudes, of course, cannot take place in the Ever-Stable State of God. They can be possible and appropriate to 'prakṛti' and the human mind (citta), indeed. Therefore, knowledge is neither an effective product, nor an attribute of the Supreme Being, Who can, nonethe-less, be always regarded as knowledge *per se*, but not as the Principal, transiently possessing a subserviently instrumental quality, in any case. To sum up the entire argument, God is Pure and Absolute Truth which is another name of Science or Divine Knowledge itself.

In the beginning of Creation, Knowledge was sprung out of 'Prakṛti'

in the form of 'Mahattattva' or Intelligence, which was its first transformation or effective product. The so-called Pure & Natural-Knowledge or 'Intelligence, Power, and Initiative' often ascribed to the Supreme Spirit, are, as a matter of fact, an imposition and a mere misnomer, so far as Brahma is concerned. They are, on the contrary, the attributes of 'prakṛti' itself in a trance of the Divine Embrace. On account of this eternal close Incidence of Divinity, they are viewed as belonging to Him. These traits are subject to the process of growth and decay. Brahma, the Supreme Being, is evermore free from these transient vicissitudes of material existence. Consequently, tthey take their rise only out of 'prakṛti' and belong to it—and never to the Changeless Divine Presence,

Now, to consider 'Karma'. Whether the implication is that 'Karma' is manifested in Him, or that He does things and acts to produce results, is not clear. However, we have already discussed the argument earlier in detail. Action arises in an inert object, and not in the conscious spirit. It springs out of a bounded and limited agent under contact with material means. Brahma does not happen to be a circumscribed and limited agent. In that case, how will action be manifest in Him ? Wherein a change could, at all, be effected, there alone 'Karma' will find its way to appear. Brahma, at any rate, is devoid of all propensity to mutation. Neither is a quality ever apparent in Him, nor does He resort to action. He invariably remains Actionless, Changeless, Facultiless, Everlasting, and Absolute Consciousness *par excellence* : like space, the Sublime, Sovereign, and Surest Shelter of all as well as All-Embracing.

**"This unending stream of Creation with no confining banks found its first Fountain-Source in Brahma."**

He is, however, not the material source of the onward flow of this Universe ; but only its Designing Efficient Cause. That, too, not because He is linked with it as its Maker, but purely out of His Pervasively Close Proximity, in the sense of an Inspiringly Efficient Master Intelligence. The inert dull Matter cannot fall into motion without the medium of a Conscious Will-Force, and so it cannot be yoked to activity and the different processes of creation. Due to an uttar absence of the creative acumen, it can seldom become active and motive of its own accord. Under these conditions, the Power that could be as extensive and great as 'Prakṛti' itself, but far subtler than it, so as to permeate it through and through, and charging it with energy, could give it a behind-the-scene Direction on to the actual creative capability, can only be the Supra-Conscious Presence of the Supreme Being, and none else.

**Objection :** Instead of believing in such a Supreme Spirit beyond the Might of Matter itself, why not take Matter as possessed of the double

traits of inertness as well as an inherently conscious urge to perfection, and the whole subsequent cycle of Creative activity in the form of the manifest Universe as its natural evolution ?

**Explanation :** But both these attributes happen to be opposed to, and a contradiction of, each other. As such, they cannot be found in one and the same object. say, the self-same 'prakṛti'. Moreover, even if that is conceded for a while, that lone inert-cum-conscious object, unaided by a contact of another 'enegised force', cannot of itself be brought into progressive evolutionary activity. What contacting and primarily associating force will there be in that case ? Admitting, for the time being, that birth and decay are 'prakṛti's' two native tendencies, there must initially be some other motive factor responsible for its initiated gestures. How long should it take for the processes of creation to complete ? —How long is the creation to be sustained ? —After how long is its annihilation going to take place ? —Who will devise all these aspects of its orderly and well-regulated existence? An independent Presence of such an Intelligent Designer and Controller, therefore, is a *must* and an inevitable necessity of Organised Creativity.

**Objection :** In your Doctrine also, a number of flaws and uncertainties prop their ugly heads. You deny God's responsibility for all that is being done in this Divine Expanse of the Universe. His uninitiating Proximity is everything, and the very core of your philosophy. How then, just think, will Creation and Destruction of this involved affair of the Universe take place ? According to your stad, do you mean that 'Prakṛti' will be able to undergo these different phases of its own accord ?

**Explanation :** The creation will, no doubt, take place at its due time by means of the 'Pervasive' Proximity of the Conscious Cause, and there are no two opinions about it. But Destruction takes place when the created material objects become decrepit and dilapidated. At that stage, they must return to their causal source 'prakṛti', for revival of new life and energy in them. As for example, there is a large, beautiful building, in which material including bricks, stone-slabs, cement, lime, iron, brass, timber, tin, etc., have been used. All these are minerals obtained from the earth, and originally produced within its subterranean recesses. In the course of a century or two, a thousand or ten or a hundred thousand years, they get old and ruined, and finally get mixed with the dust of the same mother earth. After a few centuries or millennia, mere wrecks and relics among their ruins survive in reminiscence of their former glory. At long last, getting worn and torn while witnessing the roll of gnawing years of ages in, and ages out, and yet rushing headlong to their destined doom and decay, they too,

recede and retire into their sheltering cause, the earth, out of which material source of their origin they had once sprung and come into being. Likewise, in their own far-off time to come, during the period of Final Annihilation, these heavenly bodies, including the Sun and the Moon, as well as our own Earth, getting antiquated with aeons slipping by their side, while they, too, sweep to their beckoning end, must make a return and once again, merge in 'prakṛti', the original source of their first appearance as its effect. At the time due for their next re-appearance, they will again take shape and appear as before, in their respective order and invariable sequence of creation. In this manner, changes and transformations from the effects to the cause and from the cause to its effects are always taking place in accordance with a pre-established Intelligent Plan. This same process has been referred to in the Veda, as "Yathā pūrvamakalpayat"— 'were conceived of in accordance with His pre-existing ancient Custom or Plan'. Every object that has been created at one time or another, must meet its destined decay. The term 'decay' (vinās'a), only means dis-appearence of the effect from its visible form back into its original cause. By means of the Pervasive Proximity of Brahma, 'prakṛti' creates this universe of its own accord. When those effective created objects are worn out by age, slowly and gradually approaching their extinction, they recede back to their original cause. Afterwards, steadily, again, attaining to a revived fertile freshness, as before, they follow on to appear in their respective turns. Thus, their disappearance and reappearance take eons—billions and trillions of years; and they take a similarly long time in getting old and imbecile in their natural worth. So, the Natural processes of systematic mutatory manifestations ceaselessly go on pursuing the Destiny of their Inherent Righteous-Fulfilment and the co-ordinated Expres-sion of their Real Worth, as they have been going on in the past, and will go on for ever without end. Such diverse concepts, in regard to God have been critically examined here, so as to enable the readers to arrive at a fairly sound conclusion about the Real Nature of the Suyreme Being. May it blessedly be possible for them to do so!

**"The Preponderance of the Traditionally Established Attitude."**

**Objection :** What reason is there for you not to accept the wisdom of the 'Vaidik' scriptures, Upaniṣads, and other unchallengeable S'āstras, as also the truth-saturated words of the ancient sages and other learned men of repute? You are always inclined to refute their time-honoured truths and profound experiences? Would you not regard them as oral Testimony or inferential word-proof (śabda pramāṇa) in your investigations about God?

**Explanation :** You would have us to accept their S'lokas or sūtras as oral evidence of their veracious truthfulness; but would willingly deny to accord

a similar faith in our words as proof of our truthfulness. Were only the Ancients exclusively wise, and the Moderns are mere ignoramuses? You forget that, in respect of veracity as the words of by-gone teachers and sages can have the sanctity of a word-proof, likewise our words may also be taken as reliable testimony of sincere truthfulness. Whereas you grant their utterings and teachings an aura of proven truth, you should as well find a sincerity of truthfulness in our 'spiritual findings', too. If the teachers of the past could have been wisely learned, the teachers of the present times could also be learned and in a position to extend the bounds of Eternal Truth. Does it come to mean that in the wake of the ancient learning, no other scholars or sages followed, or would follow in future? Is it understandable that, according to your view, all the old writers of different treatises, in spite of their incorrect approaches to Truth, may be absolutely authentic and authoritative? Because they are no longer alive and have been surrounded with the magic glory of the Past, you give them a place of honour and authority for unmixed truth, despite the fact that their dogmas may not be borne out by rational propriety, natural proof, or reason. We moderns, may be with greater learning than theirs, may cast spiritual secrets and truths before your unwilling understanding with logical examination, rational propriety, and proof, but be ignored and disregarded! An inquisitive attention is not paid to their veracity, because your die-hard habits of following a traditionally beaten rut disables you from taking any free intellectual attitude, howsoever enlightening it might prove to be, except the one that the Ancients, and the teachers of the past, alone are worthy of your belief. It merely indicates in you a thoughtless indifference and absence of a wakeful initiative in quest of knowledge and truth. An attentive ear ought to be lent to our precepts, and appropriate thought as well as regard given to them for your own blessed benefit, if they prove to be convincing, after all. These utterances of ours should serve the seekers of Divinity as beacon-lights, indeed; for they are intended to serve as true guides of the unfamiliar Path, and plainly impart unbiased Truth about the Divine Reality.

**"In respect of the finite souls, Brahma is an Integral Efficient Cause as well as The Identical Source of their up-springing."**

So far as the up-springing of individual souls out of Brahma is concerned, they never emerged out of Him at the start of the Creation, nor will ever do so in time to come. If that were to happen, both of them will have been reduced, like matter and 'citta', to a position of changeful and mutatory metamorphosis. Nor do knowledge and action ever arise from Him, inasmuch as He is never prone to be the material cause of anything in the world. By means of His sheer Proximity, He remains only the Efficient Cause evermore.

**Objection :** Could He not be an Identical Efficient-cum-Material Cause in respect of the living spirits?

**Explanation :** A Material Cause, whether it is identical or different, will always have to be admitted as liable to change. An Efficient cause will invariably remain an efficient cause; and a material cause in a like manner, will continue to be the Material source of things, and never otherwise. It is not at all conformable to truth and reality that the same factor may be the efficient as well as the material cause of an effect. As in regard to an ornament, when you regard the goldsmith as the efficient cause of its skilful contrivance, and, at the same time, gold as the material source of the ornament's valuable substance, you are thought to be perfectly and sensibly right. But, if, on the other hand, you were to tell the people that the goldsmith carved the jewellry out of himself and was, therefore, its material source as well, they—at least, the intelligent among them—will merely laugh at you. In the world, in respect of an ornament, never was a goldsmith seen turning himself into gold ; nor is it, at all, possible. It is certain and indisputable, therefore, that a goldsmith cannot transform himself into gold: gold is an inert metal, while the goldsmith happens to be a conscious, living factor, for all that. The qualities and the properties of the cause quite inevitably, pass on to the effects. Accordingly, the qualities of gold *are* perceptibly found in the ornament ; but not so the qualities and the traits of the craftsman in gold. We may unhesitatingly, therefore, conclude that the Supreme Being can never be the Material Source of anything in the world. He will always and everywhere be only the Conscious Efficient Cause of things in the world.

**Objection :** Is not mother the material cause in respect of her daughter ?

**Explanation :** There are two different substances within the mother's body, the soul, and the five material elements, of which her body is composed. In respect of the daughter the mother's body is the material source. It is a composite of the five elements, of course. The soul in the mother cannot be the spring-source of the daughter's body. By means of its mere inward proximity, it becomes the efficient cause, no doubt. The qualities and traits of the mother's body alone are inherited by the daughter's body. The qualities and the traits of the father's body, similarly, pass on to the son's body ; for the son's body has been developed out of the semen-seed of the father. Here both the parents' bodies, in particular, are respectively responsible as material causes of the daughter's and the son's body. But the souls of the parents become their efficient causes only by virtue of their inword proximity.

**"In respect of 'Maya' or 'prakrti, the Supreme Spirit is the Integral Efficient Cause as well as its Identical Material Source."**

In regard to 'prakṛti' also, the same difficulties and defects arise as in the case of the soul, if we conceive of Brahma as its Efficient Cause as well as its Identical Material Source. 'Prakṛti' is inert ; so its material source, too, *must* be some inert cause. There is no other substance actually available which may inhere properties as matter (prakṛti) does. 'Prakṛti'—as it is—changing every moment constantly assumes different properties, adjuncts, and coditions of its utility. Its chain of metamorphoses ever goes on without end. Change from one condition to another continues to take place, at all times. As a result, its properties, too, 'are practically varied and modified with every new transformation. Its adjuncts and consequent appearances, as well, are ceaselessly worn, or discarded, in its general drama of perpetual serviceability. Hence, will you attribute the same phasic changes and metamorphic mutations of properties, adjuncts, and states in Brahma as well ?—The same, or similar, Matter-like gradedly altering phases of His Being ? The qualities that belong to an effective product are generally inherited from its generic Cause. And *vice versa*, the characteristic traits of the Cause must inevitably descend on its effect. The characteristics found obtaining in Matter, or its manifest effects, are never observed in the Supreme Being. As, in respect of the aforesaid daughter's body, the mother's body became its materical source, while the indwelling soul within it was simply its efficient cause, similarly, in respect of 'prakṛti' as well, Brahma can fairly be regarded as the First Efficient Cause in its successive metamorphic creations or effects. But, if you argue that '*prakṛti*, itself is His creation, and that He is its material source as well as the Efficient Cause of its being, both these positions are illogical and contrary to scientific Truth. It can never be possible that, say, in the making of a steel box the ironsmith may become the steel also ; or while preparing clay-pots, the potter may serve the purpose of clay as well, in place of the clay which is his necessary material source, and remain the efficient cause at the same time, because both the potter and the clay respectively possess quite different qualities, and cannot get merged as one substance. The effect invariably inherits qnalities and traits that are always in conformity with those of its material cause. You should first of all be clear in your mind in regard to the characteristic traits of the Supreme Being, and then think of His being blessed with an Effect, if it can be justifiable on your part. If, for a moment, you choose to take the stand that God is possessed of two characteristic traits, one of them being inertia, and the other, consciousness, you will be placing yourself in the tight grip of self-contradiction and inconsistency, for both these states being contradictory imply the negation of each other and, therefore, cannot co-exist in the self-same object. Even if, for a while, it is granted that

Brahma has both these characteristic traits in Him, in that case, like 'prakṛti', Brahma, too, will become subject to transformatory processes. Moreover, as, for 'prakṛti's' being inert, God has to be regarded as its Conscious Cause of motion, likewise, in creating Matter as well as the 'Jīvas', or souls, some other Efficient Cause will have to be found. Now, what will that cause be, which may prompt the Supreme Being in creating them as also this Universe? Action arises only in an object that is a composite of two factors. If we suppose *Karma* to exist in Brahma, He must have in 'His composite Being' the other associating factor. But that other compounding partner, as well, is not known. If the argument that He does not need another such associate, is advanced, that will land us in a state of lawless chaos; and, so, every mother should be able to beget her child even in the absence of her male partner! It is not at all understandable how even God would beget anything in the complete absence of another aid. Every effective product requires the Creator, the designing effort for the object aimed at, means in the shape of tools, instruments, etc., and the relative material source, as its pre-requisties. Is it meant to imply that the Supreme Being converts Himself into the creator, the created object, helping means as well as the material cause, all of them simultaneously working through Him? This is nowhere visible in the world. The potter seldom becomes the clay; the goldsmith is never turned into gold; and the ironsmith has never and nowhere been seen transforming himself into iron. Human experience fails to confirm it as a fact where the ploughing farmer might himself have become the plough-share, himself the reaped corn as well as the cultivated soil! It is altogether a sheer impossibility. That Brahma Himself may be turned into the embodied souls, himself into 'prakṛti' as well as into the subsequent grand panorama of the world—all this, like horns on the hare's head, is a pure and absolute piece of fiction. That should make it possible for the elephants, horses, asses, dogs, and the tigers, too, to have horns over their crests. But that has never been observed, or heard of, by anybody, in man's history on earth. In a like manner, your concept of God's identical assumption of the role of Efficient (Cause) as well as the Material Cause is, in all possible senses, for ever a mere impossibility. It sounds gravely inconsistent like tangible objects and phenomena taking shape out of a mere void and negation. In the visible world around us, like the elephant's or the horse's horns, such a creation is wholly non-existent. Here we have a corroborative proof as well: "Kāraṇa-guṇa-pūrvakah Kāryaguṇo dṛṣtah"—(Vaish. Dar. Adhya. 1, Ān. 1, sūtra 24); that is, the qualities in the effect are obviously founded on and derived from its (material) cause. Accordingly, inertia as well as consciousness will have to be proved as co-existent in God. Mere statement of them as attributes of God is bound to result in confusion, and means nothing. Besides, every

effective product of a cause *must* be no less than a palpable and visible object.

**Objection :** In man's body, too, two factors—inert and conscious—are found prevailing at the same time. In the same way, in God also, two characteristics—inert and conscious—may both be regarded as simultaneouly present and functioning.

**Explanation :** In the human body, there is not one, but two substances that constitute it—one, innert material body ; and the other, a conscious soul. Does God have a body of that composite sort ? And, does He incorporate in Himself a similar conscious-soul ? In case of His being possessed of a body, (like ourselves) in its formation, parents must be indispensable. Now, will the Supreme Being's body also require for its formation the indispensable presence of Divine Parents ? If it is so, verily there will be left little difference between us, mortal men, and the Immortal God ? He, too, like ourselves, will have his share of the precarious fate of physical bondage, and spiritual emancipation, on the whole. He will not be able to maintain His single Un-compromised Wholeness because of this Opposite Pair of inert as well as conscious traits. For all these reasons examined above, it may now be fairly concluded that Brahma can in no circumstance, be the Material source of 'Prakṛti', or its Direct Efficient-Cum-Material Cause in a joint venture ; nor, even the Material source of the embodied souls, or their Identical Efficient-cum-Material cause, at any time. Thus, the doctrine of Divine Duality is not only inconsistent in thought, but, at the same time, faulty in conviction.

*Here ends Section Tenth of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## First Half

Eleventh Doctrine : Eleventh Section

*Doctrine :* **"God-Realisation ought to be the same in all cases for all the seekers." Why does it vary from man to man ?**

All people in the world do not possess the same degree of intelligence. Some one is intellectually rusted and dull ; another quite penetrative ; while still a third is unusually gifted with a rare insight. Brahma, of course, ever remains the same, and absolutely without any change whatsoever. Only the quality of intelligence and the angle of vision from which different seekers try to understand and realise Him are different in different cases. God is the Sublimest and the Subtlest of all things in the world. Consequently, for a genuine and appropriate vision of the Divine Beatitude, a properly sublime and equally refined intelligence is called for. All are not so sharp and adequately discerning. Rarely is a seeker blessed with an appropriately subtle cast of insight to understand and intuitively experience the Supreme Being's Benign Grace. Those yogis who for long devote themselves to the practice of regular meditation and steady abstraction in yoga (samādhi yoga), develop a pure intelligence and insignt into things in the form of their 'Truth-discerning talent' (Ṛtambharā prajnā) which becomes exceedingly subtle in discernment and genuine in decisive judgement. Accordingly, the yogis possessed of the 'Ṛtambharā' intelligence are apt to have a similar vision of the Deity. Alongside of the difference of intelligence making for the difference in Divine Realisation, the individual choice of the path or the system of pursuit also creates further differences and personal distinctions in that mystic experience. Being completely beyond the ken of sensuous perception, the Supreme Spirit also begins to appear differently to different developments of the intellectual acumen. An equality of intelligence is seldom available anywhere in the world. The common adage, "As many tongues, as many utterances", combined with another, ":As much of your vessel, (grasp). so much its contents (knowledge)" seems to be unerringly fulfilled everywhere. God being Boundless, His knowledge, too, must be Endless ? and naturally this Endless Glory of God is revealed in degrees, inasmuch as it is gradually unravelled by the finite human mind. Both ancient and modern adepts in spiritual science have discovered and handed down many practical approaches to the Divine Realisation. Some of them appear so tough and stubborn that—one life-time seems too meagre a

period—even if thousands of life-periods were devoted to their earnest pursuit, no end to the Mysterious Riddle of God's Reality is ever realised. An aspirant of a difficult path may even go astray, and feel discouraged and disappointed. Some spiritual guides and preceptors provide the seekers also with certain easy and short accesses to the Divine Experience. However, despite their short-cuts and easy accesses, all the seekers of the Abstruse Summit do not succeed. Out of thousands and hundreds of thousands some rare genius is able to ascend to the cherished goal and feel blessed with the quieting vision. Inquisitively if we reflect over the matter, we find that nothing else in the world is so close to us as God's Divine Presence. When we accept His Omnipresence, He must be pervading in our bodies as well as the inward faculties (antah-karaṇa). Despite His closest possible permeating nearness to both these essential organisms of our life, we remain unaware of Him, without the elating Vision of His Love. It is evidently due to our perverted attitude, mistaken grasp of things, as well as a wrong and short-sighted vision of our own life. Besides, there is a dearth of appropriate means as well as true guides of the mystic realm. Quite often, due to short-sightedness of the physical eye, too, an object lying or placed very near to us is ignorantly missed by us. This clearly bears out the fact that the sight of our intelligence is short and myopic, which to our peril and dismay disables us from looking at things in their right perspective unto their real essence. This mental deficiency must be got ride of, and instead, an imaginative perspicacity well developed and sharpened. For instance, the eye to which collyrium or lamp-black has been applied cannot indicate or show, or itself see it because of its immediate proximity to that collyrium or black soot. A mirror is required for the purpose. No sooner is the looking-glass brought before the face (or the investigating look) than the same eye quite capably begins to discover the elusive application in its exact form. Exactly in that manner, you will have to discover yourself, or unravel the true image of your soul, in the clean and fine mirror of your keen intelligence, which, at any rate, must be pure and flawless. Then alone in that faultlessly 'truth-revealing' (Ṛtambharā) intelligence, will the splendour of the soul, or the Supreme Omniscience, be reflected like the glory of the Morning Dawn. Just as the reflection of the face in the mirror reveals the thin line of collyrium in the eye, so will the soul, or God, also be reflected through an intuitive vision within you. As no clear refelction would at all be possible if the mirror happened to be unclean and spotted, or besmirched with dust and straw, very much like that self-realisation also becomes difficult, if not impossible, in case the seeking intelligence is impure, and suffers from mental disquiet and want of enlightenment. So much so that as a result of long, incessant practice of meditation and abstract 'samādhi', a regularly disciplined life of honest virtuous deeds, and inviolate sincere

observance of the *Yamas and Niyamas* in day-to-day routine of behaviour, when the mind is without blemish and thoroughly pure and clean, it is then that its capacity as a vehicle of self-fulfilment or God-realisation is adequately developed. In the absence of such a perspicacious, pure and keen, spotless intelligence, even though so closely associated, neither God nor soul are perceived. Now, an essential evolution of Intelligence takes place by means of learning, self-study, regular contact of the deeply proficient teachers, or '*gurus*', company of able men of learning, introvert repetition of the sacred name of God and industry in piety (japa-tapa), long lasting concentration, single-minded contemplation, and practised stamina in thoroughly abstract meditation. A perfectly disciplined and well-developed intelligence naturally assumes the virtue of 'Ṛtambharā', the truth-conceiving intelligence. At that stage, having developed its capability for self-realisation, it can truly discriminate between truth and untruth, awareness and its perversion, and such other matters of central significance. It is, then, well able to enlighten the essential reality in regard to soul, the Supreme Being, as well as the cause-and-effect nature of Matter. God alone knows for how many life-spans in the pre-natal past, have we been endeavouring to know ourselves, and, side by side, the Virgin Glory of the Almighty. But up till to-day we have not been able to secure the target of our race. In spite of His Nearest Presence to us, the Punjabi saying, "Kucchar Kuṛi, shahar dhandorā'' seems to be factually applicable. 'We bear the child within our arms, but are crying out to the world that we have lost her'. We have lost our safe moorings—our own genuine, real selves ; what strangeness is there that we are losing sight of God—our Eternal Lodestar !

**"O Earthly Mortal ! Awake and Arise !!"**

That is why the Upaniṣads advise thus : "Uttiṣṭhata jāgrata prāpya varānnibodhata"—"Thou Sleeping Man, awake and arise from the sloth and gloom of spiritual ignorance, eagerly approach some self-realised teacher and guide, who is well-conversant with the mysteries of the Divine Presence, and beg of him the boon of self-knowledge and Divine Vision. That and that alone will cut asunder all thy shackles of woe and vice. Having known that Divine Splendour of Refulgence, thou shalt be free from the miseries of life and death, and shalt become stable and firm in thy own true-self, or in the Blissful Grace of God !"

**Question :** How is it that the actual Vision of God, instead of being identical in all cases, varies in form from one seeker to another ?

**Answer :** On this subject, one authentic reference is met with ; viz., "S'rutayo vibhinnah smṛtayo vibhinnā' nāiko ṛṣiryasya matam pramāṇam/dharmasya

tattvam nihitam guhāyām". . .etc. Its sense is as follows: "The Vedas expound 'dharma', or what is righteous, in one way; the ancient ethical codes, in some other way; not one among the wise sages (ṛṣīs) can be depended on as the sole authority on righteousness. Verily, the essence of righteousness is extremely hard to get at, as though it were hidden in a cave .... ," and so on. The sage, Kaṇāda, expresses his view about 'dharma' in this manner; "Yato'bhyudaya-nis'reyasasidhih sa Dharmah." Its gist is like this: 'The knowledge and its practice, which lead to an all-round success and fulfilment, both earthly and spiritual, go to constitute what is essentially implied by the term, 'dharma'. That is to say, 'dharma' is the inevitable process of enlightenment in life, and a viable means to the attainment of 'mokṣa', or the utmost extirpation of misery, for the weary soul. In fact, it realistically sums up the entire vital need and its requisite course for all mankind. Self-knowledge and God-realisation are achievements of a rare great soul, rising above thousands of seekers grovelling in the mediocrity of spiritual effort. Such a rare seeker capably pursues this ideal of righteousness, and by means of an intuitive knowledge of the mysteries of his true self comes to realise the glory of his soul. This great world is a mighty Pandora's Box, where the play (or havoc ?) of the senses and their lusty glamour predominate. In regard to God and real knowledge about Him, many dogmas and creeds have come to flourish. All of them play their exclusive pipes with their narrowing range of music. They have daringly turned God into the whimsical, pleasing deities of their own restricted vision, as though they were out to contain the vast Ocean of Divinity within petty vessels so flagrantly and boastfully held in their incompetent hands. The common masses of men have been so inextricably gripped within the tight noose of blind traditionalism and diverse dogmas and rituals that they have no inkling of getting out of their fond paradise and allow their minds to work independently. They are ignorantly incapable of investigating the Divine Reality by means of rational enquiry and convincingly logical deliberations. They are strung fast either of their own accord, or by their religious guides, like the 'frog in a well', to the shallow periphery of their own unreasoned faith or belief. They seldom take an opportunity of thinking, understanding, or enquiring independently about their own complacent views. They get so woven up with traditionalism that even higher enquiry into scientific truths sounds distasteful to their ears, because it seems to differ from their accepted beliefs. Beyond what the pioneers of their creed have laid down for them, they would claim that no new learning, or genuine faith, or final truth may be possible in the world. They find little margin and no right for any interference in it by the least alert intellectual effort on anybody's part. This prestigeous vanity of the human mind ultimately detracts man from his lofty heights, and so, keeps him from his destined and higher wakeful-awareness. The

mind also staggers in its fullest relative evolution, and the heart, too, lags behind in its widening of liberality. As a result, such a stunted man grows both mentally and emotionally, into an extremely narrow-minded and self-conceited fellow like a complacent frog in a well. God as well as His Knowledge is Great and Without End. Neither can be contained within the frontiers of human intellect. Human intelligence is limited as Man himself happens to be finite in his powers and everything else. God's knowledge, as He Himself as well, is All-Pervasive and Boundless. This puny creature called Man can, at the most, be 4, 5, 6, 7, 8, or 10 feet tall. In his tiny brain, how could that Boundless Divine knowledge be possible for it at one stretch, or be stored in it ?

**"Man's Ignorance and Vanity in regard to His Knowledge of the Realities."**

For the past 75 years, I have been devoting my energy and time to the study, comprehension, and experience of the Divine Reality and Its conceptual Essence in the Mind. But, still, I find myself incomplete and uncertain in that regard. As I stepped on and progressed towards the state of genuine discernment (viveka), by degrees my hidden stock of ignorance as well as the blinding screen concealing it from me unfolded itself to my view. During my youthful years of devotion, I looked on myself as a great yogi, with a rich background of erudition and deliberative intelligence, and deeply immersed and steeped in an insight into the Ultimate Reality of the Supreme Omniscience. However, when the dawn of essential discrimination (viveka) rose before my eyes, the deep-buried hoard of illusive impressions on the mind, which clung to it from times immemorial, during the course of unnumbered lives fore-lived, also opened itself bare to their searching looks. Even now, I feel as though I were not so staunch and sure of subduing and stubbornly controlling those long-sustained, numerous and never-ending fiend-like images peering out of the Unknown Past. Actually, how many of these penanceful years have imperceptibly rolled away in overcoming, fighting off, and combatting with them ! But they seem to be having no end, at all. At the beginning of the present life, near about ten years of age, when I had just begun to find my feet, I plunged myself seriously (with a vow to celebacy) in the quest of Divine Beatitude. Having bidden good-bye even to homely comforts, I continued to cling to my search, and went through many sorts of devotional practices, penances and austerities, public hearing and private rumination, and quite a lot of intuitive realisation, as well. But, for all that fond labour, neither an end to this World, nor to God's knowledge did ever come in sight. When I started seeking the end of the world, proceeding from the gross backwards to the gradually more and more refined forms of its elements, I was at last landed in the realm of its seed-turned samskāras or primary impressions. On commencing their investigation

and sublime subjugotion. I could discover no end to them as well. They were also found to be beginningless and without any definite end. How can endless things be brought to an end ? And, how could I succeed in reaching an end of them ? Their Material Cause, the Cosmic Mind, itself is a vast affair ; its own original source, the 'Mahattattva' or Cosmic Intelligence, and the root cause of that—the prime Matter or 'Prakṛti' itself—are all unimaginably vast, endless affairs. Can all these be ever reduced to a definite and complete horizon of knowledge and experience ? Human efforts after God's knowledge have similarly to be arduous, extremely refined, and profound. Many preceptors seldom hesitate in holding out ever-high hopes of God-realisation and life's final emancipation to their devotees and followers. Probably they themselves tread a dark and uncertain path in that respect, and also lead their unquestioning followers and simple men of faith into still greater void of spiritual darkness. Their complacency in this domain of 'razor's-edge ascent' turns even the Omnipresent God into a common laughing-stock. The All-Pervading Formless Presence has been made to serve their pleasure as a limited and circumscribed, finite 'glory and grace of the Earth'. Haughtily, they even close all the doors of their brains, and likewise, imprison the intelligence of their faithful followers, too. If, however, truth is not to be sacrificed, generally every great teacher of an age bears some useful portion of the Eternal Truth. But what is to be cautiously remembered is that it can never be that all they have said is always the "be-all" of truthfulness, and that nothing remains unsaid by way of truth after them. Hence, it becomes the highest and the foremost responsibility of all intelligent people that they extricate themselves from the bonds of their old, worn-out traditionalism, capricious creeds, and conservative dogmas, and freely as well as rationally start investigating the genuine truth about God by once again developing in them independence of thought and right judgment and self-resolved discretion between truth and untruth. Their resolve should be to pursue their quest irretrievably until their own intellect and reason fetch them a dependable and wholesome discernment, despite what the Vedas themselves and other authentic scriptures as well as authoritative sages appear to have said. Thus, they should not easily give up, for the sake of a granted opinion, their mental enquiry and rational sifting of trash from the absolute truth, unless through these processes, they have themselves been brought to conclusions based on genuine truth and comprehensive reality, to a living experience, so to say, of all that matters for them. Even while we have a partial and limitedly experienced knowledge of God, a number of doubts and pro-and-con arguments in regard to His Ultimate Reality arise in the seeker's mind : e.g., Is it Everlasting, or a Transitory phase of His Being ? Does He have attributes, or is Colourless, without them ? Is He finite in His Knowledge, or Omniscient, after all ? Is He

body-bounded, or Boundlessly All-Pervading? Can He be atom-like infinitesimally small, or infinitely Vast and Boundless as All-Pervading? Without being an eye-witness or having a direct perception, many of such-like doubts and questionings are not removed satisfactorily. As soon as an object is before our eyes, a number of questionings about it begin to arise in the mind. While it is far-away, the mind is not so much taken by them. It is the vicinity of an object that exposes its qualities or defects to the view. The eternal maxim, in this respect, proclaimed by the S'āstras is explicitly clear: "Yastarkeṇānusandhatte sa dharma' veda netarah"—, 'Whatever is logically and rationally arrived at in the shape of a convincing conclusion, is, alone to be taken as righteousness (dharma) and nothing besides it'. It means that a piece of learning or science may be regarded as founded on reality only when it passes the test of the touchstone of reason. While bearing the torch of Yogic Enlightenment through the countries of Europe, in the Austrian city of Vienna and in Belgium, I came across clergymen of several churches there, who regularly came to attend public assemblies as well as practical sessions of yoga. On my enquiry from them as to how they came to be interested in and inclined towards yoga, they told me; "In yoga every bit of learning is first tested by means of reasoning; and whatever knowledge meets the stern demands of logic is always genuine and substantial. This rational science of yoga comes from India; it is India's great heritage to the world. It is for this reason that we have been admiringly drawn by the cultural and spiritual image as well as the yoga system of this ancient land. In our present-day religious Faith, whatever has been offered to us by its founder must be accepted by us; for reason has nothing to do with it in any degree whatsoever. We are not expected and allowed to reason its teachings. But, contrary to it, in the spiritual philosophy of India, we find all things founded firmly on the basic rock of reasoning. It allows for further play of logic and reasoning as well. For these reasons of free intellectual satisfaction, we find ourselves increasingly inclined and attracted towards the spiritual science as presented by India." My own comment on this followed, and I said, "The great Indian philosophers have, of course, in their keen search and achievement of spiritual knowledge in regard to the ultimate realities of Matter and its various transformations as well as God and soul, thoroughly and thread-bare subjected them to the tests of reasoning, logic, and positive proofs. Ancient as well as modern teachers of high repute have written many treatises on these three aspects of philosophy; such works are still being produced for human consumption; and they will ever continue to do so in future, too. Somuch so that it seems as if in their single-minded quest of intuitive knowledge, they have turned their eyes altogether from the external world of sense-perception, and, in a way, have completely ignored it out of their mental ken. For this very drawback, India at

present lags somewhat in material prosperity and advancement behind many other develcped countries of the world. Its leaders of thought were always conspicuously busy with an effort to protect and save this mystic treasure of the spiritual vision. As in the age of the Upaniṣads, they ought to have kept an equally wary look on Material Science and its know-how along with its simultaneous utilization in life. As a matter of fact, a fair co-ordination between the rewards of the two main stages of life—the physical domain and the spiritual sphere—resulting in a well-balanced satisfaction of their mutual pleasures and glories alone leads to a real culmination of human life on earth. During the Upaniṣadic period of evolution in India, both these rare treasures lay at the command of those great sovereigns and kings who used to be genuinely great yogis as well as masters of real scientific insight. Enlightening anecdotes in regard to their reach of essential reality, self-knowledge, and God-awareness are often met with for our great inspiration. Therefore, like them, you should also reap and collect both physical experience as well as spiritual emancipation out of the life so granted to you. When a man is overfed with the experiences and the glamours of the world, out of that contentment grows his ability to enjoy the blessings of the other world."

**"The Two Blessings of the Other World"**

One of these two blessings belongs to the subtle world of more refined senses, and is enjoyed through the medium of the subtle body. During this state of existence, the subtle body realises its divine experiences and pleasures through the media of divine senses, the will and the faculty of duly evolved intelligence. The other blessing appertains to the causal body, where even the subtle body and the refined perceptive senses have no approach. A pure state of joy is experienced by means of the sub-conscious faculty (citta) and the 'ego' (ahamkāra) only, that is, the causal body, in its virtual essence. This phase of experience is reached or enjoyed on a higher plane than that of the subtle world through the medium of the causal body alone. We shall term this highest state of experience as a perfectly Divine State of Godly Bliss. At that final stage, only the ego and the individual conscious faculty remain to serve as the media of realisation. During this royal phase of single-pointed and absolute meditation, the self-assertive Ego in the Conscious field of the 'citta' comes to be conscious or aware of its real SELF (Ahamasmi). Or it may be said that such consciousness or awareness of the purer Self continues to be present in the 'citta'. At the same time, a closer awareness of the Divine Presence of God is also felt and experienced through the consciousness of 'That Thou Art' (Tattvamasi) or 'Here He Is' (Ayamasti). This phase of experience lasts until the Final Recall of the Creative and Sustaining processes of creation as a whole. At that stage of the world's destined Doom, the ego

as well as the primary material faculty of consciousness (citta), too, begin to fade into their causal essences. As soon as these are withdrawn into their essential causes, a complete withdrawal of the effective transformatory world of material Metamorphosis into its original and pristine source, the Un-manifest 'Prakṛti', takes place. In that condition, nothing save 'Prakṛti' and Brahma remains in existence. Only a slight vibratory motion in 'Prakṛti' owing to the Eternal Association of Brahma continues to exist, which, after a constant refurbishing of its tattered wear-and-tear, will, once again, cure it into its fresh capability for the new task of Creation to follow. This very process of Prakṛti's renovation, in other words, is called the Cosmic Destruction. After this stage of the turning wheel of Time, the souls subject to earthly bondage and those emancipated of the material shackles, both become the same, without any mark of distinction among them. Pure Matter and Absolute Brahma are the only two Entities that remain in existence.

**Question :** "Where do these countless souls, that were up till now either bound or emancipated, go out of existence ?"

**Answer :** Originally, while carrying on the various processes of creative activity, 'Prakṛti' reached the stage of metamorphic transformation of the 'cittas', or the material abode of conscious life, then the Pervasive Spirit of God present there, or, for the sake of greater elucidation, God who permeated 'prakṛti' in every phase of its changing existence, but appeared to be shifting with every change, though Himself Absolutely Immovable and Motionless, or being All-Pervasive was already penetrating that new metamorphic transformation of the 'cittas', that bounded Divine Presence, contained within the region of every 'citta' was assumed, or came to be known as the 'jīvātmā'. In spite of all this seeming change and shifting of position (in 'prakṛti'), there was no question of any 'entrance or exist', so far as the eternally Pervasive Brahma was concerned, in the region of the individual 'citta'. Merely for the sake of individual clarity and distinction, that limited portion of the conscious 'citta' came to be regarded as a particular unit of life and consciousness (ātma-samjnā). In a strict interpretation of the whole reality, whether before the change or after it, One Omnipresent Universal Spirit, or God, or the Supreme Being (Brahma), singly existed as a Pure Conscious Force. Matter, or 'prakṛti' alone underwent mutatory cycle of metamorphoses passing from one earlier state of existence to another later one. Pursuing its course of mutation, when 'prakṛti' reached the stage of Cosmic Will or '*Mahattattva*', the Divine Presence or Brahma appertaining to that phase of change came to be construed as the state of 'Hiranyagarbha' or the Great Fountain or Womb of all-possible creation of varied glory. People began to interpret this phase of cosmic advancement

under the name of 'Īśvara' or Lord of Creation. During this entire chain of transformation, only the Material Substance underwent mutatory transformation, passing from onc state of 'being' to another subsequent one; not that the Supreme Being ever moved, or assumed, or came to have a new form. He, as a matter of fact, remained unaffected, just as he had been before. There was no change or modification in Him. When still further assuming different other mutatory phases, 'prakṛti' advanced onwards and was divided into discrete, individuated states of the multiple 'cittas', then the super-conscious Presence permeating a particular individual 'citta' became its individual soul for all practical purposes and came to be termed as the Individual Life-Force, or have the 'Ātma-Samjnā'. In all reality, an individual Conscious Factor separate in existence in the region of the 'citta' never existed before, neither in a permanently abiding form, nor in transitory nor multiple shapes. The Conscious Presence of the Supreme Being in the holy region of thc 'citta', being conceived of as the Conscious Factor in the body, came to be known as an Immortal Individual Soul. 'Prakṛti', too, having reached this stage of its multiple manifestation was dissipated into diverse cadres and qualities of the 'cittas'. Brahma or the Universal Consciousness inhabiting those diverse 'cittas' was presumed to be so-many conscious units of separate souls enlivening them. In a way, this association of the Divine with the 'cittas' is an Impermanent one; for before their manifest appearance as a result of 'prakṛti's modifications, the 'cittas' had no existence of their own. God, on the other hand, was always there ever before. On the creation of the 'cittas', the Divine Presence contained therein was termed as soul. Virtually, indeed, no such separate entity as 'jīvātmā' or the individual soul ever existed before, nor shall it ever be left after 'prakṛti' has once again receded back into its original root-cause.

It is, therefore, obviously clear that scholars have generally been misguided in respect of the 'jīvātmā' or individual soul into their mistaken pet notions. Many of them through an incorrect understanding of its real nature, have given it a permanent status of 'being.' As God's eternal Pervasiveness was already there, so on that very basis the new concept of a permanent soul within the 'citta' was also formed by these less-informed theorists. An impermanent relationship between the two was so construed, because God's Pervasive Presence there was supposed to be a later fact, after the emergence of the material manifestation of the 'citta'. Prior to it, what was conceived of as 'Godhead' now came to be named as 'individual soul'. Another similarly confounding notion has emerged under the concept of the 'Divine Whole and Its Fragmentary Manifestation'. The truth is that the Partless and Indivisible Supreme Being can *never* be fragmented into portions. On an analogy of 'prakṛti' or '*Māyā*', the Supreme Being also has been conjectured to undergo (at discretion) a sort of metamophic mutation,

which is, in fact, absolutely impossible. In respect of Brahma or the Supreme Being, in this manner, a number of confusing notions, with length of currency confirmed into die-hard dogmas and doctrines of faith, have been prevalent in modern times, and it may be that they will ever continue to thrive for man's spiritual adventure. The Pervasiveness of Brahma at the 'citta' stage of Cosmic as well as Individual Evolution of Life has come to be construed as a separate entity in the form of a living soul. As a distinct substance in existence, it has been supposed to be subject to appearance and disappearance from the living scene, as also to a condition of earthly bondage or blessed emancipation from it. But, in fact, a mere nomenclature of 'separate soul' does not help us in understanding the essential nature of this spiritual bondage, or emancipation. A sober consideration of the matter enables us to discover that, in reality, there is no such state of existence as bondage or freedom from it, in essence. Irrational confusion of intelligence and want of essential intuitive enlightenment lie deep at the root of all such fanciful conjectures of unredeemed minds. The pure ray of reasoning proves neither an immortal nor a transitory, nor a captive or enfranchised soul ; nor is even its coming-in or going-out ascertained by it. It seems that all devotees of such half-baked beliefs, as it were, are wading through unclean streams of shallow thought. They are responsible for misleading and circumscribing the vision of their followers as well. When they have not intuitively consumed the real Vision of God, have not themselves truly understood or known Him, how can they guide them, and make them understand Him ? This truth has profoundly been referred to even by Yajurveda, in the following words : "Andhan-tamah praviśanti ye(a)'vidyāmupāsate". 'Those who night and day worship untrue knowledge (avidyā), and remain bound up with ignorance, have all their paths and modes (of thought and action) ever-increasingly darker and darker'. Their followers, too, will come by nothing but the void of gloom and uncertainty as their lot. How should they be ever blessed with the piercing shaft of refulgent Intuition ? I earnestly take my stand in the trust and confidence that the intellectual ėlite of humanity will wake up to its rational alertness equally in the domain of spiritual aspirations as it has done in other fields of life ; will independently bring Life's richest gift of distinction (reasoning faculty in man) to a free and fair use in a sincere and devout quest after the Holy Ghost—the Supreme Spirit or Brahma ; and, having thus shorn asunder a hoary, but long over-due, waywardness of human intelligence, which has been a veritable source of man's eternal bondages as well as sufferings, will attain to a genuine liberation of the Spirit. Then, and then alone, it ought to be within its rightful claim of unshattered self-consummation, a really well-balanced and all-round florescence of spiritual attainment—the one coveted *summum bonum* of all human 'Wayfaring' on earth. In that state of existence,

the irksome bondage of death-and-rebirth, too, shall have come to its dead stop ; and, instead, an eternal consciousness of an everlasting Freedom will have become an unmixed and unbroken experience of every moment of existence.

A brief word to the wise may do what a whole sermon, often, may not, to others ; and so Amen !

*Here ends Section Eleventh of the First Half of the Book*
**"The Essential Colourlessness of the Absolute".**

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

### First Half

Twelfth Doctrine : Twelfth Section

*Doctrine :* **"Do prayers and God-consciousness, worship, devotion, and godliness have any meaning or usefulness ? If not, what should, then, be done ?"**

The real thing is that there is no question of God's being pleased, or otherwise, at somebody's devotion, godliness, or worship for Him. He displays not the least vestige of, and is far above, all emotions including pleasure and sorrow. In case sorrow and joy are attributed to Him, He will be reduced to a human level like ourselves and yourselves. Emotions, like happiness and unhappiness, are the traits of the Inner intuitive faculties. They ought not to belong to the Supreme Being, who is Absolute in nature. A state of partiality in being pleased with our devotion (or vice versa !) does not lie with Him. Similar is the case with prayer, or humble homage. When He is destitute of all attributes, and supposing or super-imposing them upon Him, we sing praises and songs of His lofty (!) virtues, without the least influence or reaction on His part, singing of such praises in His honour, indeed, becomes a futile act with little hope of ever being fruitful with Him.

**Query :** But common experience tells us that sincere praises offered to the Divine Espouse of earthly life bring about a lowly sense of modesty in man's disposition, replaces haughty egotism and shallow vanity by an attitude of fair and liberal-meekness, and, above all, inculcates a softening trend of Divine Love-and-Companionship-with-God.

**Explanation :** All this, of course, is the result of a change of our own fundamental disposition and the inmost psychic attitude that we, out of a sense of His Unlimited Greatness and our own extremely limited, over-all insignificance and pettiness, are over-awed into pitiable whimperings of His Awe-inspiring Grandeur, Magnanimity, etc., underlying His Absolute Vision. This, quite naturally, has the wholesome effect of pruning our self-conceitedness, and induces in its stead, the tender sapling of gentleness and humility to grow. But it cannot, on any count, be regarded as a favour or gift from the Heaven on High. Pride, in all possible senses, is the root of many an evil. In the absence of that false vanity, and instead of such a canker, at best, gentility has been given a chance of natural growth in the soil of our pure nature. As such, it is only native modesty replacing and supplanting an alien element of out-wrangling pride. Our efforts havs led to the banishment of unwanted heat of vanity ; and its void is now filled with cooling peace, wherein her soft-natured sister, humility, has also crept in with weal. There seems to be nothing, here, beyond the simple process of a seed of wilful effort growing into maturity and bearing its happy fruit, after all. It bears little that may go to prove that it proceeded from Divine Favour or Kindness, in any sense.

When we begin to feel that, because God has no sentiment of pride in Him, we should also have none in us, we automatically start launching some efforts for abjuring it with care. Whatever the result, then, it is the frult of our efforts. We remain taking certain measures by way of our cautious efforts in an avoidance of pride ; and the patent result of the steps thus taken in this respect is before us in the form of a definite measure of absence of pride, which, in its positive sense, is the same as humility itself. What is there in it to be construed as a special boon from the Providence ? We offer Him our worship and our act of worshipping Him bears (must bear) its inevitable fruit. Now, that is nothing but the result of our action that we perform in worshipping the Almighty ; not that His Pleasure has brought us something as His casual charity and beneficence. He never says to anybody, 'Offer me your worship and adoratian, and I'll be pleased to grant you gifts and boons.' In fact, it purely relates to our own minds that we fill them with pious thoughts of worship and experience a becalming shadow of peace therein. In the light of our cherished values or ideology and habitually developed personal virtues, whatever acts we perform in life are always done according to our respective inclinations. With a view to making these acts prosper and thrive, we bring to bear upon them the necessary force of due situation, suitability of time and occasion, means and appropriate material. Then those well-regulated and disciplined acts of ours become capable of yielding the desired and expected results. Although we are pleased to say

that it is the good return of our worship and devotion and that God has been Kind and Munificent in rewarding our labours, yet, the bare truth is that the quality and substance of the effort or action governs the fruit in the offing primarily and solely in direct proportion to itself. Let us take an illustration for the sake of easy understanding. A mother in trying to beguile or frighten her child out of mischief and naughty behaviour, often says to it, "Look, here is that fiend or ghost !" The fact is that neither the mother nor the child itself, has ever seen a ghost or a fiend. But, all the same, the frightened child is almost completely subsided, and stops crying, or its crossness. Only a traditional fear is there that a bugbear eats up children, or harms, or harasses them by clinging to their bodies. This is a wrong notion, current generation after generation in people's minds. It serves as an ample proof of how our behaviour sometimes under a certain circumstance, even though the object leading to it may never have an independent existence, becomes the cause of our misery or joy.

A similar notion or sentiment in regard to God also has been prevailing in the minds of the people in the form of a tradition. Here, the object, i.e. God, undoubtedly has His own independent existence ; but the notion of His ever giving or taking, being pleased, or displeased, having mercy or love, or dispensing the fruits of actions does not seem to exist with a convincing proof. The Supreme Being is always beyond the need of action and without the faculties of its operation, namely, the various organs and the necessary limbs. Nevertheless, due to our unenlightened insight into His mysterious Being, we are fond of ascribing all hypothetical adjuncts to Him. In strict reality, they do not exist in Him. This, too, happens to be an off-shoot of our stunted and un—, or less-enlightened intelligence resulting in an ever-expanding ignorance. But the erroneous attitude persists as a tendency current among men of all calibre. For instance, a temple idol is there. It is made of marble, or some lasting metal. The sculptor who has carved it out is also alive. It has been ordered and brought from some town or city noted for its art. Now, the devotees, afterwards, embody their faith in God, or an incarnation, therein, and start praying to it for all type of their eagerly desired successes. Believing it to be their God, they begin worshipping or adoring it regularly in all earnestness. Now, what is worth consideration here is whether that metal or marble image requites its devotee, or God His adorer, in this case. The image is a stock-and-stone carving, and cannot accept or give anything. But despite all that, people make offerings to it, and ask for boons and fulfilment of their inmost wishes. The same attitude is adopted towards God as well. To Him also offerings are made, and the heart's desires addressed with similar fidelity. Although He, too, does not give, or accept anything from anybody, still people invariably cling to hopes of

Divine favours. The fact that really stares us in the face is that actually, we received nothing from that inert and lifeless image, in the former case; nor any Divine favour from the Fountain-Source of All Life, the Supra-Conscious Supreme Being Him self, in the latter one. This is, of course, a human tendency merely based on utter perversity of knowledge. The unwasted devotion, however, does bring its reward to the devotee. But that achievement is essentially the fruit of effort, and the action earnestly undertaken for its fulfilment by the devotee. This achievement or otherwise, is nothing but a pure return of the fruit of the action, which arose full of opportunity and effort as a result of human industry. The recepient, on the other hand, finds queer satisfaction in his other pet and dearly-hugged notion. If we consider it basically, it is but the corresponding result of its own conforming action. The same action has recoiled in its transformed shape as its fruit with all the tinge of quality or colour, and emotion with which it was done throughout its performance. It is, undoubtedly, a sheer perversion of truth due to ignorance that the sacred image, or God Himself is superimposed with the notion that He has done the favour. The incredulous notion or belief regarding the ghost or bugbear, and the ill-formed, ignorance-based impression that the temple image or God is prone to grant favours are as risky and unfounded as the notion of a hare's horns, or of a rope appearing like a snake.

**"The devotion, worship, and adoration offered to God *do have* some influence on the devotees. At least, for the time being, their minds are positively withdrawn from the chequerboard of worldly experiences and alluring sense-objects."**

If a spirit of devotion to the Almighty is developed in accordance with the attitude and feeling referred to above, that as God is impeccably pure and without dross, I should also be likewise pure and clean ; as He is stainlessly free from all absorbing drags, I too should be completely unconcerned with my surroundings ; as He in spite of His constant contact with 'prakṛti', remains Unattached, so, too, I should remain detached from my three bodies ; as God is Actionless, I should also feel within me as though I were doing nothing ; as Gad is beyond all temptations, I should also mould myself into a pure and uncorrupt cast of life ; the way in which God is above all sense-enjoyments, I should also be able to keep myself aloof from all such earthly yearnings and their capricious fields—if with such ennobling sentiments and aspirations, a man busies himself in devotion and worship, it is but natural that he should reap the fruits of his actions in conformity with their pious nature. But it will plainly mean the veracity of the adage—As one sows, so one reaps. What has God done, or granted, in this given situation ? It is purely the fruit of the aspirant's earnest spiritual pursuance, or practically speaking, the result of his suitably used

industry. A similar conclusion appertains to Divine Meditation. First of all, we have to remember, God is absolutely beyond all reaches of human meditation ; for He has seldom been, perceived, known, or cognized in His True Form. How can, then, He be made the subject of meditation ? His genus and nature, form and complexion even, are ever the least known and dubiously understood characteristics by man. Under these initial difficulties how can He be reduced to the focus of the intuitive eye ? The Sāmkhya Philosophy defines 'dhyāna', or meditation as "Dhyānam nirviṣayam manah" ; that is, a pure and absolute vacancy of the mind in respect of its fleeting occupations is called 'dhyāna.' Thus 'dhyāna' implies a complete and settled divorce of 'pull', established between the senses along with their directive mind and their respective fields of attraction around them. God, as well, has no pull of the fascinating lures upon His nature. Like Him, we should also empty our minds of all their ashy attractions that niggardly fill them with trash. However, such an abstruse form of 'sādhanā' or intuitive devotion, too, bears very little, so far as meditation on the Supreme Being is concerned. Here, as well, the achievement of a firm and unobtruded mind, thoroughly purged of its sense-attractions is the veritable fruit of prolonged 'sādhanā' itself. God has had nothing to do in it. When the flow of this state of the mind continues to advance uninterruptedly for long, a lasting experience of peace and of joy settles down in the seeker's feeling and disposition. This highest consummation of meditation is no less a fruit of mental effort in the shape of concentrated meditation.

**Objection :** You speak of the 'manas' as karma-oriented or predominantly prone to action, but are all along talking here with reference to the knowledge-based intellect. This is not understandable.

**Explanation :** Were the Will or 'manas' to stop its active function in respect of its positive and negative approaches, the lone intellect will be able to achieve nothing. It is the faculty of 'will' that makes it do things and achieve useful results. The 'will' plays the most significant part in determining and discriminating the various objects of the different senses for us. Thus, if the 'manas' were to give up its function of doubt and determination, the intellect, too, will be consigned to forced inactivity. Alone it will be incapable of launching out any action or process of learning and discernment, Without the co-ordination of the 'will', there is no acquisition of knowledge, which presupposes a discriminating functioning or activity on its part ; as, for example, we have no such learning process during sleep, In maintaining the progressive advancement of the intellect, the 'manas' plays an eminently important part in life. It is simultaneously accredited with action and learning both. Howsoever self-inspired

a piece of learning might be, and even meagre and limited in its scope, yet without the pre-requisite association of the 'manas', the intellect cannot distinguish or discriminate one piece of perception from another. It is for this reason that we prefer to stress the significance of the role that the 'manas' plays during the practice of meditation. In the rise of the impressions, or their usual activity in the mind, no less is the 'manas' the chief actor of the prologue.

There is another aspect of its incomparable significance as well. Every cognitive discernment by the intellect in the brain (Brahma-randhra) is conducted and confirmed between the gross and the causal bodies by the 'manas' alone. For this very reason, here, we have been emphasizing the special significance of the 'manas'.

**Objection : "If by means of devotion, adoration, etc., there is no significant advantage to be achieved, in that case, what is to be done ?"**

**Answer :** One should always perseverantly continue to do the respective duties and the particular obligations attached to the Ās'rama (any of the four divisions of life) and the 'varṇa' (any of the four social spheres) to which one belongs. The faithful performance of such duties and so-ordained obligations has been pronounced as the source of piety and great recourse to righteousness. In the background of your mind, too, the superbness of pious acts has been firmly rooted. Your faith and belief in respect of these acts of piety and virtue also have got inalienably ingrained. Therefore, these alone are propitiatory to your well-being. In your eyes, their continuance is a valid ground for happiness in life and afterwards. It has been said, "Anukūlam vedanīyam sūkham" ; 'things that accord with your nature are always joy-giving'. Consequently, these very acts, and no other besides, can be the undeniable source of peace and joy, learning and dispassion for you. Towards the fulfilment of all your lofty aspirations, they will be highly conducive as well as useful. You should, therefore, discharge and gladly perform all the allotted responsibilities and obligations of the place you occupy in your life and the society you belong to. To be sure, they will be the vehicles of your well-being and the happiness of your life. Nobody can escape doing things in life, whether he happens to be a wise sage or a mere bundle of clotted nonsense. Without resorting to action, life itself will become impossible. When actions are indispensable and *must* be done, why not, then, do the best of them ? So that organised life in the world, and the common weal of its dwellers and all living beings may receive strength from you, and people my even live and feel the better for you. A sublime state of mystic realisation is often attained in the life of a 'jīvan-mukta' yogi, who is firmly saddled in the essential knowledge of the Ultimate Truth and who is absolved of all the binding ties of life while still living in this

world, when all the difference between good and evil, righteous and unrighteous actions disappears from his view. Accordingly, losses and gains arising out of them also have no meaning for him. Only a few general sort of actions remain for him to attend to ; such as, hunger and thirst, natural calls of cleaning the bowels and the kidneys, sleep, etc. For such an aspirant of 'mokṣa' no worldly duty remains to be fulfilled, when he is so near the final achievement of the original status of his pristine beatitude. So says the Upaniṣad as well : "Yadā sarve pramucyante kāmā ye'sya hṛdis'ritāh/atha martyo'mrito bhavatyatra Brahma samas'nute." (Kaṭhop : 2-6-14), *Explanation :* (Yadā asya) When, of this aspirant of 'mokṣa', so deeply steeped in the knowledge of essential truth, (hṛdi s'ritāh) besetting his heart, (Kāmāh) desires, ambitions, and wishes (sarve) all of them, (pramucyante) get done with, or are arrested in their power of yielding pleasure and become rusted with disuse, (atha martyah) after that, the mortal man in him who was ignorantly death-fearing, (amṛtah bhavati) becomes immortal, and (atra) in that state (Brahma samas'nute) experiences, attains to, or realises the Blissful Presence of the Supreme Being. And, further as well : "Anādyanantam Kalilasya madhye vis'vasya sraṣṭāramaneka-rūpam/vis'vasyāikam pariveṣṭitāram jnātvā devam mucyate sarvapās'āih."—(S'vetās'vatarop : 5-13).
*Explanation :* (Kalilasya) of this vast snare of the world (madhye) in the midst of (anādyanantam) far from or beyond beginning and end), vis'vasya sraṣṭāram) the Creator of this whole conglomerate world [by His Pervasive Proximity] (aneka-rūpam) mistakenly appearing as manifested in so many illusory livlng souls, (vis'vasya pariveṣṭitāram) enfolding or clasping this whole vast universe, or permeating it from within and without, (ekam) incomparable and unique in Himself (devam) All-in-brilliance-clothed, the most Refulgent God of gods, the Supremely Glorious Sun (jnātvā) having known or realised, that yogi (sarvapās'āih) from all sorts of bonds, or the threefold material bodies (mucyate) is finally freed or emancipated. Entering into this pure state of his final Liberation, in the queer moment of Blissful Divine Realisation, he utters in great glee : "Tejo yatte rūpam Kalyāṇatamam tatte pas'yāmi yo'sāvāsāu puruṣah so'hamasmi"—(Īs'op. 16). This is the second half of the mantra referred to here. *Explanation :* O Glorious God ! (yatte) that thy (kalyāṇatamam) most beneficent by delivering the seeker from the worldly shackles, (rūpam) extremely glorious vision (tat Pas'yāmi) that illuminating Presence of Thine I now see in this state of 'samādhi'. (Yo'saū puruṣah) whatever this [thou] Ideal or Perfect Being is [art] before me, (now I find) (sah aham asmi) I, too, am That. There is little difference between Thee and me. When all type of illusory differences and dividing individualities are completely wiped out from the yogi's consciousness, only then his total bondage and woes of life-and-death, joy and misery

are shorn asunder and he is, really, once again, 're-spiritualised' and fully free. The 17th and the last *mantra* of the 40th Adhyāya of Yajurveda also likewise confirms this very truth : "Hiraṇmayena pātreṇa satyasyāpihitam mukham/yo'sāvāditye puruṣah so'sāvaham. Om Kham Brahma". (YajurVeda : 40-17).

*Explanation :* (Hiraṇmayena pātreṇa) By an enclosing pot of gold, that is, this fascinating world and its alluring charms of enjoyment, (satyasya) of its Immortal and Ever-Abiding Creator (mukham) Vision ; Presence (apihitam) is covered or concealed by virtue of [human] perversity of knowledge ; His gold-like glorious and luminous Wonder is hidden under a thick crust of ignorance and misleading illusion. (Yah) that (asaū) who (āditye) Pervading, Inspiriting, the great Sun (puruṣah) the Ideal Spirit or the Perfect Being (sah) He (aham) I am the same Grand Spirit that infuses the mighty Orb of the Sun. (Om Kham Brahma) That Peerless Saviour-of-all pervades everywhere like the ethereal space or sky'. In this *mantra,* too, the 'Jīvātmā' is identifying himself with the Supreme Spirit for nullifying all possible lingering vestiges of separateness from Him ; for on his having arrived at this stage, all consciousness of the dividing 'ego' and individual existence is completely and altogether dismantled. Only one Unity, the Supra-Conscious Brahma alone remains before the wondering gaze.

**Question :** **"When, according to you, God gives nothing, and is neither pleased, nor otherwise, by our worship and adoration, in that case, your own Gayatri or Pranava japa for years should be taken as fruitless !"**

**Answer :** Mantra-jāpa could not be uselessly wasted. It proved immensely beneficial. In a way, *'mantra'* does the work of a whetstone and sharpener for the will (manas) and the intellect. Just like a knife or razor, when repeatedly stropped or whetted on a stone, getting a much keener edge, the intellect, too, as a result of regularly repeated 'mantra'-jāpa, gets a much keener edge and develops a singular capacity for contemplation. Prior to the practice of mantra-jāpa, the vagaries of hundreds of memories distressfully distorted the mental equilibrium, and, even against the wish, the mind strayed wherever it liked. Now it tends to stick and stay on to one word—the Praṇava—or the whole of Gāyatri. When it comes to be successfully yoked to one mantra, it begins desirably to yield to our control as well. The much needed ability of single-pointed concentration is also gained. During 'samādhi', the intuitive vision is able to hold on to a vivid perception of the object of realisation. On account of getting a very fine edge, the inner insight is compatible with making nice distinctions between truth and untruth. All this is certainly the great benefit accruing from mantra-jāpa. But surely it has nothing

to do with God's Graciousness or Bountifulness. It is a simple consequence of our own industry and well-planned efforts, which we were assiduously carrying on for many years of active pursuance of a reliable discipline and training of our mind, the senses, and the guiding intellect as well as of a firm attention that was all along being carefully inculcated by us. We were devoting our best care to this task in consonance with favourable conditions of situation, opportunity, means, and the indomitable motive for final victory. These fivefold instruments have been the cause of our intellectual sharpness and the vehicle of our attainment of valid spiritual truths. We were harnessing our life to a noble course of austerity (tapa) and renunciation in a spirit of faith, devotion, and sincerity. All these steps have resulted in a refinement and sublimation of the faculty of intelligence. It can now easily and definitely determine things in their right perspective, and discriminate for ourselves as well as others truth and untruth forthwith as they occur in life. In virtue of this subtle penetrating intelligence, we are now in a position to realise through intuitive experience the essential nature of our own 'self', and of the metamorphic character of 'Prakṛti' as well as the genuine mystery of God's Elusive Vision. All this, of course, is the natural result of our industrious endeavours and the fourfold requisite means suitably yoked to them. As we are endowed with freedom of action, so are we independent in respect of reaping its fruits with the concordance of due effort, situation, opportunity, determination, and effectual means, or useful material suited to their desired accomplishment. Here, we would like to know as to what need does God fulfil in this turn of the wheel ? Don't you think, when God has given you a free hand in the execution of your actions, so that you are at liberty to do things, good or bad, as you like, you ought to be left free or be independent, also in braving their consequences, too ? Or, otherwise, in both respects – doing as well as enjoying the fruits of your actions—you should be, or believe yourself to be, entirely answerable to God's sweet Will. Under that stipulation, all your personal responsibility in the matter is obviously ended and over. In that case, you will be ordained to all good and bad deeds by God Himself, who will be ultimately answerable for all of them. Then your own conceit that *you* are happy or unhappy will become groundless. All your doings in life are based on self-conceit or personal egotism. Right from birth up till death, this feeling of 'myself' and 'mine'—'this is mine' ; 'that is thine' ; etc., clings ceaselessly to the living mind and continues to operate for ever without remission of its dire force. We are, thus compelled to conclude that every living human being is as free and unfettered in doing things as also in reaping their fruits for himself throughout his life-long race of activity.

**Objection : "No man wishes to hail unpleasantness in life ; still it is there, more often than not confronting him out of his heart. Sometimes, he even does pure good deeds ; but, in spite of that, misery after misery befalls overwhelming him with woe. Why is it so ?"**

**Explanation :** The fruit of whatever deed may be done, is not immediately ripe for reaping. So a particular action-seed may often be delayed in bearing its final, adequate fruit. As, for example, a child, who pursues his engagements in some special branch of learning for some 15 or 20 years, is able to get the fruit of proficiency in that branch of his education, or a satisfactory job of employment, or, still a better one, in the shape of a confident and reliable culture of his natural talent. Sound knowledge and intellectual capability usually require a long course of years. Another man, (to shift the illustration to a more practical field of life) lays out a mango or apple orchard, and has to wait for about 8 to 10 years before the trees are able to bear fruit for him. Similarly, in the field of our actions, too, we have to abide by the time that their due maturity and fruition might call for. Very often, all-out efforts are lacking ; often, the situation, the opportunity, the motive, and the means fall short or foul, or otherwise are not properly yoked to the purpose in hand ; sometimes, indolence, inadvertance, procrastination, want of inclination, absence of firm decision, paucity of requisite amount of painstaking, over-expectation due to excessive greed or temptation, etc., become the chief cause of prolonged delay. Until the relevant fruits of fated or destined good and bad actions that have become due for fruition have been adequately turned to account, the action-fruits of the present scarcely get an occasion for making their due impact. Thus, the present deeds take time in bearing their matured fruits. One should (and has to) wait patiently with perseverance for their timely fruition ; for no work ever done by anyone goes wasted without recoiling with its fruit on the doer. In this context, even bearing hope from, and praying to, God for a speedy return of happy fruits will prove merely hoping against hope, futile, and very much like crying in the wilderness. In order to get the fruits of your actions, unless suitable efforts with due industry are made, and proper situation, opportunity, motive, and means adequately yoked and wisely adjusted to them, even the accomplished deeds will hardly ever bear their fruits. On the other hand, as well pointed out by the poet, "nābhuktam kṣīyate karma kalpa-koṭis'atāirapi." This second half of the s'loka also affirms that no act perishes without having borne its earned effect or fruit, As long as the soul continues to be associated with the body, the necessity and demand of actions will continually be arising. In that case, does it not look proper that nobly praiseworthy and loftily well-prescribed actions should be done for our own as well as for others' joy-bearing benefit ?

**Question :** Will actions have to be performed in spite of our unwillingness ?

**Answer :** With the soul inhabiting the body, desires and the will to do certain things never die out. Some want or other giving rise to desire is always present in life. Desire ultimately becomes the cause of death and rebirth. Its total negation will be possible only during the period of final Doom ; it cannot be before that.

**Question : "Does a self-realised man, steeped in the ultimate knowledge of Truth, also have the urge of desire ?"**

**Answer :** Yes he also has. Hunger and thirst, passing of urine and stool, movement and rest—these instinctive urges must alike be found in a self-realised man as in others. And an urge or inclination for any one of them will not be possible without a desire to get relieved of it. 'Wishing' or 'desiring' is a natural action, trait, or characteristic feature of the inward intuitive faculty, (antah-karaṇa) in man. Deep knowledge of Truth and dispassionate detachment from wordly things only curtail the more conspicuous desires of the heart. Their curtailment also does not imply a total extinction but only for the time being, a sublimated and passive reversion or recession into their prime cause, where they stay on in their reproductive seed-form. In a way, a yogi's want of attraction towards worldly enjoyments very closely resembles that of a sick man. As a sick man due to his bodily and mental debility brought about by his incapacitating disease finds no appetite for food, or any other edible things, much less for other enjoyments of life, so the yogi, the spiritual realist, (tattva-jnāni), and the dispassionate spiritual ascetic, too, find little attraction and appeal in the pleasurable objects of sense, and no interest at all in the concerned activities. The real difference lies only in the fact that the yogi cultivates and attains to this disposition or habitual condition of the mind by means of living his knowledge of Truth and the feeling or firmly opted indifference for the superficialities of life, whereas the sick man is forced through it by a natural necessity, operating for his fruit-gathering of evil and improper doings. The yogi voluntarily and resolutely gets to this state of psychic aloofness and indifference towards shallow courses of worldly pleasures. If you can also get into this state of mind by means of devotion, worship, adoration, prayers, meditation, deep abstraction ('samādhi'), discernment and non-attachment, you ought to adopt and carry on these positive processes for your desired advancement. While this body lasts, some things for its upkeep will have to be done willy-nilly. If hunger is there, it must be satisfied ; if thirst demands, it must be quenched with water. If bowels and the urinary bladder must be emptied, they will have to be attended to. When these and such other instinctive mecessities cannot be got rid of, why should

then the exalting, prescribed virtuous ways of life be discarded and disparaged ? As has also been enjoined in the Gītā ; "Yajna-dāna tapah karma na tyājyam kāriyameva tat/Yajno dānam tapas' cāīva pāvanāni manīṣiṇām." Every man should be regularly performing the liberal-spirited and large-hearted sacrifice, or duty (yajna) of meditation, set in deep intuitive experience ; conscientiously be sharing with others the gift of truth and reality thus attained by him (dāna) ; and by means of austere simplicity and self-abnegation, be ever promoting his enquiry of truth and the spirit of disinterested renunciation. The observance of these three elating vows keeps the intuitive treasure of a spiritual aspirant ever fresh as well as pure. Therefore, while life still affords it, one should unmitigatingly continue to stick on to these pursuits. Further on, with still greater emphasis, it has been added : "Etānyapi tu karmāṇi samgam tyaktvā phalāni ca/Kartavyāniti me Pārtha nis'citam matamuttamam." These aforesaid pursuits of yajna, dāna, others' welfare, and austerity should always be faithfully clung to without engrossing infatuation or attachment, and the expectation of fulfilment of the desired motive till the last moment of one's life. It may be done even for others' well-being if not necessarily for one's own, because the common people always tend to follow in the footsteps of some noble soul or the other, "Yadyadācarati S'reṣṭhastattadevetaro janāh". reminds the great Yogi, Kṛṣṇa, in the Gītā, 'The untalented common masses in the world always sheepishly follow and do as the great leading men among them do and behave. So long as life is there, the body has to be supported with action. And, in doing things, even the enlightened self-realised man cannot be an exception to having some slight desire or inclination, at least, if not a keen one ; for without it no action is ever possible. The body itself is an effect and metamorphic result of perversity of mind ; as such, even during the period of 'jīvan-mukti' or the yogi's state of blessed care-freeness from the entanglements of life, some vestiges of that causal perversity do linger on. In this context, the Mahopaniṣad says. "Icchā mātram avidyeyam tan-nās'o mokṣa ucyate"—(Mahopa.4-116). *Explanation* : Herein, desire has been viewed as mental perversity, and the annihilation, or sublimating suppression of desires has been regarded as 'mokṣa' or final blissful emancipation of the soul. The Yoga-Dars'ana, as well, corroborates the same view in the following words—"Draṣṭṛi-dṛs' yayoh samyogo heyahetuh"—(Yoga Dar. : Pāda 2, sūtra 17). "Perversity of mind (avidyā) plays the chief role in the soul's contact with visible worldly objects. That, at any rate, must be got rid of and boldly discarded". Also, in Pāda 2, sūtra 25 : "Tadabhāvātsamyogābhāvo hānam taddṛs'eh Kāīvalyam." 'The liquidation of that contact and confluence of perversity with the soul ultimately relinquishes the soul to its pristine glory of unmixed purity and free singularity (kāīvalya or mukti).' As long as this defiling association of the two continues to detract from reality, and involve its

pure consciousness in sham illusions of the present and the future, there is no mitigation or ending of the woes for the soul. Because, the Upaniṣad remarks : "Samsāṛa eva duhkhānām sīmānta iti kathyate/tanmadhye patite dehe sukhamāsādyate katham."—(Mahopa : A.6, M. 26). 'This world is but an embodied woe, with no frontiers to its limit. Having come to inherit a body in its midst, how should one expect to be ever happy ?' Still in further confirmation, the Upaniṣad augments the argument : "Yadā carma-vadākās'am Veṣṭayiṣyanti mānavāh/tadā devamavijnāya duhkhasyānto bhaviṣyati." *Explanation* : (Yadā) Whenever (mānavāh) mortal men (ākās'am) sky (carmavat) like soft leather (veṣṭayiṣyanti) will be able to wrap themselves with (as one can wrap himself with soft leather), so could men be ever able to wrap themselves with the sky (a sheer impossibility), (tadā) only then, (devam) the Absolute Supreme Being, God, (avijnāya) without having known, or genuinely realised (duhkhasya) of woe or misery, (antah) end or liquidation (bhaviṣyati) will be possible or become practicable. Well, howsoever fraught with the toughest of difficulties and impracticable it might seem to be, these infesting worries and woes of life *must* be devitalised and brought to their natural end. They must of needs make their allotted return to their original cause, the matter or 'prakṛti', on the soul's having recovered its inherent, pristine Glory—The Freedom of a Beatific Emancipation. No sooner are the unerring beams of discrimination-cum-discernment (viveka) and lofty dispassionateness awakened to their full worth than the 'citta' or the mind along with its troop of subtle seed-like impressions of perverse wants and woes will withdraw to its last refuge, and its first material cause. On the full rise of mystic dispassion and wise discrimination in the yogi, his disposition habitually becomes indifferent to all sorts of wishful repercussions and worldly enjoyments. The implication in the phrase, 'all sorts of enjoyments' refers to the enjoyments as well as the tarnishings of the gross, the subtle, and the causal bodies, all together. When all these categories of human desires and their diverse sources of satisfaction have been assuredly wiped out, only then 'mokṣa' becomes meaningful. Nevertheless, this is the invariable goal of all human existence. In Sāmkhya Dars'ana, in the two sūtras—"Atha trividha-duhkhādatyantanivṛttiratyanta-puruṣārthah", and "Tadatyantavimokṣo'pavargah", the phrase "atyanta-nivrtti" (of the woes), really speaking, has been significantly used. The term 'nivṛtti, in fact, implies 'cessation' of miseries, and not their utter extinction. When we speak of a man, say, as having been relieved of a work, it does not mean the absence or total extinction of the work. The other word 'atyanta' means 'much' or 'the last degree of' something ; while 'nivṛtti' should be taken to mean suspension or discontinuance (of desires and their resultant woes). But, while the three bodies last, an utmost cessation or suspension of woes is simply unthinkable.

A dissociation of the bodies takes place only during the period of Final Disintegration of the World. Otherwise, there is no probability of a lucky riddance of them. The argument, therefore, scintillates on the point that 'mokṣa' also will be possible during the Doom period, and cannot be looked for before that event. Modest aspirants will have to lie in wait for it until the time of that Total Reversion of Creation !

**Objection : "May it be inferred from this that even if no efforts or propitiatory means for attaining 'moksa' are used, even in that case at the time of Doom 'moksa' will be automatically granted to us ?"**

**Explanation :** Even if quite reservedly, we do not employ 'mokṣa'-worthy means and aids, in this long-stretching remaining-portion of life, we shall be doing some other things instead. Now, if a compelling condition demands that something else and inferior has to be resorted to by way of filling the gap, why should we shrug our shoulders and twist the nose in doing these exalting and 'mokṣa'—worthy deeds of immense inspiration ? At the worst, they should also be given a fair chance. And if, later on, it is found that they are a viable source of happy and peaceful experience in life, they ought to be stuck to for their own indispensable benefit. Briefly, to conclude, lofty acts and enjoined duties must always be customarily and faithfully performed for their own soke. So long as the candle of life burns, and the lustre of 'mokṣa' is yet to be attained, we should carry on the conduct of our life in a manner after the 'jīvan-muktas', or those noble ones who have been liberated while yet living. As the Upaniṣad also asserts : "Rāgadveṣaū sukham-duhkham dharmādharmaū phalāphale/yah karotyanapekṣāīva sa jīvanmukta ucyate."..."Dharmādharmaū sukham-duhkham tathā maraṇajanmani dhiyā/yena susaṇtyaktam sa jīvanmukta ucyate." (Mahopa : A, 3, m. 39 and 56). *Sense :* One should be habitually doing things in a spirit of non-attachment, having completely given up the sentiments of indulgent attraction or abhorrence, and absolutely without the feeling of joy or woe. Likewise, he who renounces the appeal as well as prejudice of righteous and unrighteous, of joyful and painful things, and of life and death, is really a liberated soul during his very life-time, and a true realiser of Truth. Such an unfettered yogi and master of true knowledge, after being released from the bondage of his body, becomes free and, once again, resettled in his original, resurgent Bloom.

*Here ends Section Twelfth of the First Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

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*Here ends Section Twelfth of the First Half of the Book,*
*"The Blissful Consciousness of the Absolute".*

## Enquiry In Regard To Jivatma

# SECOND HALF

## "Essential Colourlessness of the Absolute or The Unconditioned Brahma"

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

### Second Half

**List of the fifteen generally accepted Doctrines, examined & discussed :**

1. The soul or jīvātmā is finite and limited in its knowledge. It is capable of attaining its final Release from bodily bondage as a result of enlightenment received either from God, or other proficient preceptors and teachers.
2. The soul or jīvātmā gets involved in actions, and, therefore, reaps their fruits.
3. There are countless souls, inhabiting countless bodies.
4. Individual souls are but fragments of the Supreme Being.
5. God has created souls out of Himself.
6. The soul, first of all, came to have knowledge from God. Its learning is always waning and waxing.
7. The soul is eternally under constraint in reaping the fruits of its actions. God is the Great Dispenser of these fruits.
8. The inexhaustible millions of souls together create the world : God is not at all needed.
9. The soul is a sublime creation of the physical elements themselves. There is no such thing as an independent Conscious Soul in the world.
10. The soul attains to 'mokṣa', and then merges in the Universal Spirit.
11. The soul returns from 'mokṣa' ; for all Emancipation is time-bounded and restricted.
12. Is the soul Everlastingly free and unbound, and appears in bondage merely under delusion ?
13. The soul is possessed of twenty-four attributes ; they are related to it as qualities of the principal.
14. The soul or jīvātmā is infinitesimally small like an atomic particle.
15. The soul is a Conscious Entity, devoid of all attributes, pure, intelligent, free and immortal.

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

### Second Half

First Doctrine : First Section

**The Soul's Essential Genius :**

"*Ko dadars'a prathamam jāyamānamasthanvantam yadanasthā vibharti.*" (Ṛg : M. 1, Sūkta 164, mantra 6).

*Explanation :* 'That conscious entity which existed even prior to the Creation of the Universe (prathamam jāyamānam), and (yad) which (anasthā) though itself being without muscles and bones—a bodiless incorporeal spirit—(asthanvantam) this bony frame of the physical body (vibharti) holds in sway or supports (ko dadars'a) who sees ; or a rare one, steeped in the intuitive experience of Truth, has the awareness of, or genuinely realises.

"*Ya' ṛte cidabhis'riṣah purā jatrubhya'atṛdah/*
*Sandhātā sandhim maghavā puruvasurniṣkartā vihrutam punah.*"
(Sāmaveda Pūrva. 3-2-6-2)

*Explanation :* '(Jatṛubhyah atṛdah purā) While yet the vitals of the body have not been finally wrecked or demised, (abhis'riṣah ṛte cit) even without any adhesive substance (like gum, lac, etc.), (sandhim sandhātā) by means of its close proximity alone redeems and repairs the damaged joints of the body-chariot, [that] (pur puru-vasuh) master of many miraculous treasures or powers (maghavā) Indra-like jīvātmā or soul (vihrutam) any breach or crookedness (punah niṣkartā) sets right, once again.'

"*Anuhūtah punarehi vidvānudayanam pathah/ārohaṇamākramaṇam jīvato jīvato'yanam.*" (Ṛg. : Mandal 5—sūkta 30-m. 7)

*Explanation :* '(Anuhūtah) Called back to surroundings quite congenial and kindred to thy earned worth, (vidvān). O Thou initiated and enlightened One ! Of the present life ; of thy rare opportunity of spiritual experiene or knowledge (udayanam pathah) on the ascending path (punarehi=punah ehi) once again, advance or march ahead. Because (ārohaṇam) ascension or upward advancement, and (ākramaṇam) onward progress ; or forward adventure and enterprise (jijīvatah jīvatah) of every living being (ayanam) is the natural tendency of its ingrained disposition.'

In the Bṛhadāraṇyakop : 2-4-5, during Yājnavalkya-Maītreyi dialogue: "Ātmano vā are dars'anena S'ravaṇena matyā vijnānenedam sarvam viditam." *Explanation* '(Are !) O Maītreyi ! (Ātmano dars'anena) Through

self-realisation alone (S'ravaṇena) conjoined with an augmentation of the essential knowledge by means of the traditional teacher-and-the taught contact as well as (matyā vijnānena) thorough and intelligent assimilation of that well-garnered wisdom—'tattva jnāna'—(idam sarvam) all this treasure of knowledge (viditam) is genuinely and rightly attained'. And also its concluding exhortation—"Ayamātmā Brahma-Sarvānubhū' ityanus'āsanam." (*ibid.* 2-5-19). 'This conscious soul is the ultimae cognizant factor, presiding over all results and processes of knowledge regarding essential realities and their relationships. This is the gist of my teaching and exhortation to you.'

"*Ātmānam rathinam viddhi, S'arīram rathameva tu/*
*Buddhintu Sārathim viddhi, manah pragrahameva ca.*" (Kathop : 3-3)

*Substance :* 'Know thou the soul as the master of the delightful chariot, and the body as a veritable chariot, indeed ; the intelligence serves thee as thy charioteer, while the 'manas' or the 'will' is the knot of the controlling reins. (Viddhi) Such an understanding or critical attitude, i.e. viveka is greatly helpful in the right discernment of reality.'

In Sāmkhya Dars'ana also the soul has been depicted in the following manner : "Nirguṇattvānna ciddharmā." (Sāmkh. Dars'ana : 1-147). The sūtra categorically states that the soul, owing to its conscious character, cannot be qualified as possessing the attributes or the nature of sattva, rajas, etc. A similar pronouncement has also been made in verses 24, 25 chapter 2, of the S'rimad Bhagavadgītā : as, "Acchedyo'yamadāhyo'yamakledyo's' s'oṣya eva ca/nityah sarvagatah sthāṇuracalo'yam sanātanah.—(24) Avyakto'yamacintyo'yamavikāryo'yamucyate/tasmādevam viditvāinam nānus'ocitumarhasi."—(25). *Substance* : 'The said soul is absolutely pervasive, beginningless, and eternal. Weapons cannot pierce and rend it, fire cannot burn it ; water cannot dissolve it ; and the wind, too, cannot dry it, after all. It is changeless. It is beyond the reach of mental contemplation, and everlastingly the subtlest principle of cognitive predilection. So is it established and proclaimed in the scriptures and S'āstras. Therefore, O Arjuna, knowing and grasping well, in this manner, its real nature, an alert-minded and intelligent hero like you, does not deserve to be so agitated in this respect.'

Still further on, the same assertion is made with a redoubled emphasis : "Prakrtyāīva ca karmāṇi kryamāṇāni sarvas'ah/Yah pas'yati tathātmamakartāram sah pas'yati."—(*ibid.* 13-29). *Substance* : 'All freely and independently done actions, under all circumstances, are done by the modified physical faculties, such as, the 'manas' and the senses. The man, who knowing this with certainty and with indubious faith, regards the soul as completely shorn of subjective responsibility for the deed so done, O Arjuna ! is really wise, and, indeed, possessed of profound learning'.

*Doctrine :* **"The soul or jivatma is finite and limited in knowledge. It is capable of attaining its final Release from bodily bondage as a result of enlightenment received either from God, or other proficient preceptors and teachers."**

If the inherent knowledge of the soul is supposed to be but limited, then the inherent nature of an object is never destroyed or divorced from it. So long as the object concerned continues to exist, its abiding characteristics will also go on adhering to it. As, for example, a natural trait of the wind is motion, and of fire, light and heat. Now, as long as fire and wind hold out in existence, their respective properties of light and motion cannot be divested and removed from them. Every inherent trait, or natural property inalienably co-exists with its principal or its inhering substance. It is amply borne out that an integral trait or property of an object cannot be separated or taken away from it. Accordingly, the meagre margin put upon the soul's scope of knowledge can never be reduced or liberalized. It has not been imported into it from some foreign and external source. Hence, either it has to be regarded as an eternal concomitant, or as begun since the earliest phase of Creation. For, if it is derived from some outer source, what is that source, then ? And, before that happened, was the soul naturally instinct with knowledge, or completely without it, as though in a state of inertia ?

On account of these besetting impediments, it will neither be possible for the soul to know itself, nor to have even God-realisation and ever come by 'mokṣa' for itself. In case, this limiting meagreness of knowledge were derived from an outside factor, it could be possible to get rid of that apparent cause. But you believe this circumscription of knowledge to be a natural trait, in which case, if nature is cut down or dismantled by some overcoming means, Ātmā itself will have passed into a nullity, and will be nowhere in existence. Just as motion in air, and light in fire, which are their inherent properties can by no means or expedient be cleft apart from each other and demolished, (for on the demotion of these natural characteristics of air and fire, alongside of them their principals themselves will be destroyed), in the same manner, on the disappearance of its natural deficiency of knowledge, the soul itself will have shifted out of existence.

Moreover, is this limiting meagreness of knowledge primordial with the soul, or has it been imported into it from some other particular cause ? The cause invariably lends its characteristic qualities to the effect. Has it been imbibed by the soul in this very manner ? What is that cause of it, then ? If it is due to a cause-and-effect basis, then it will be a transient affair. While believing in this partial ignorance of the soul, you also believe the 'jīva' to be infinitesimally small like an atom ; if it is so, it may be all right, because a small entity must have a small capacity of knowledge as

well—as the proverb, too, reminds us, "meagre vessel, meagre learning ; larger vessel, larger knowledge." In that case, you will have to regard the soul as a fine little star of enlightenment itself' (jnāna svarūpa). As a fine little shining entity of conscious being, its capacity for further knowledge will be limited and finite by the very nature of its being. But, then, its own content of learning will not be possibly decreased, or increased. Development and deterioration both will be beyond its reach. Under such a condition, its acquisition of knowledge either from God or from any other source will be out of all chances. Do you expect a finite soul to be omniscient, instead of being naturally deficient in its knowledge ? How can a tiny wee atom-size soul be ever turned into an all-knowing creature ? Shall this minute-point of conscious-existence be able to know and hold the unfathomable science of this endless Universe ? The intelligence that could master the science of this vast shoreless Ocean of Creation also *must be* no less than Vast and Truly Great ! Therefore, omniscience in a finite being is nothing but merely a fanciful conjecture.

**Objection :** Though finite and limited in knowledge, gradually it can advance to the knowledge of larger and larger things.

**Answer :** You never know the other end of this Everlasting Universe and its Great Creator, as to how large both of them are, and where does their border-line lie. Still you fondly cherish to pursue your bold design of fathoming the Universe and its Supreme Lord through your untenable gesture about the finite soul ! As you happen to have not even the slightest idea of their definite borders and their out-lying shores, what with this life, in many subsequent ones you may not expect to crown your efforts with success. All your endeavours will meet with but a crowning failure and despair relating to the limitless knowledge in regard to both of them. Step by step, knowing or realising their nature, gradually through countless lives, you will find yourself nowhere near their ends and finality of completeness.

**Objection :** We can know them in perfect completeness as we do, according to the maxim, relating to the boiling rice in a large cooking vessel. Supposing, in a huge pot, some three or four maunds of rice is being cooked. In order to know the condition of the cooked material, we test a few grains on the upper surface and infer with confidence that the whole lot has been properly cooked and is ready for use. Similarly, a thorough and complete understanding of the Universe as well as Brahma will also be possible.

**Elucidation :** You are, of course, right when you say that the realisation

of a portion of a the creation, or the Supreme Being, will enable the realiser to infer about the rest. But the important fact to know is whether this knowledge is acquired by the soul exclusively by itself, or by means of some medium. If it is done through some medium, then the significance lies with the medium, and not with the knowing soul. And the media of acquisition of knowledge can be only either the 'citta', or the cognitive faculty. Their learning is always fluctuating, because they belong to the category of created phenomena. An increase or decrease in their functional results may be possible. But an augmentation or diminution of the soul's knowledge will put the soul also on a level with the 'citta', and other mutable objects. It will then become liable to the law of mutation as well as to birth and decease. But your assumption is that it is an eternal composite entity, having parts ; for, God's pervasiveness in it is possible only within composite things, allowing penetrating space or gap for Him, and not within partless wholes. Again, being finite and deficient in knowledge and having certain very small dimensions, it will have to be confined to some particular portion of the space. Only under condition of its occupying a limited place in space, Brahma will be penetrating that space ; otherwise, His Pervasion will not be possible. Further still, does its deficiency in knowledge appertain to some portion or part, or the whole of it ? Does it have additional capability of assimilating further knowledge ? You must be holding that its deficiency in knowledge has an eternal character. Now, if it is eternal and innate, it can never be brought to an end ; for only something that has had a beginning can ever be brought to its end and finis. Consequently, its deficiency will continue to exist for ever. No knowledge from any other source, whatsoever and howsoever lofty and refined—even the Divine Inspiration and Revelation, will be capable of removing its blunt edge. On the other hand, if that want of completeness in its knowledge is due to a certain external cause, then what is that causing source ? Originally, what was the soul's own complexion ? At first, did it have an inert character, or a conscious one ? Were it non-conscious, its origin must have had no distinction from that of the material 'citta'. In case, it was a conscious entity from the very beginning, then it must be of the nature of the Supreme Spirit. The Supreme Spirit, or Brahma, however, is Perfect and Complete in His Knowledge. The soul will also have to be conceived of as a fountain of full and firm knowledge in itself. Hence, a deficiency of knowledge in the soul is not borne out. God is Vast and Endless ; so is His knowledge, too, Limitless and All-Comprehensive. The soul is finite and limited in space ; it has its reach of knowledge that allows little further augmentation on its part. An infinitesimal being as it is, its knowledge also in comparison to that of Brahma is infinitesimally small. And it has little room or no capacity for additional learning. Like Brahma, who spares no knowledge out of

Himself, the soul also spares no room for further addition of knowledge in it. In conclusion, therefore. the soul cannot be supposed to be deficient in its knowledge.

**Objection :** Man is generally heard as saying, "I am a fool". This foolishness or ignorance, by implication, belongs and is attributed to the soul of the speaker. As such, this ignorance or paucity of knowledge becomes an apparent feature of the soul itself.

**Explanation :** Such expressions themselves are based on a deep-rooted delusively perverted knowledge. In reality, this ignorance or want of understanding happens to be a native feature either of the 'citta' or the 'Buddhi'—the cognitive faculty of the speaker. But by mistake as a result of the mind's short-sightedness and the haziness of delusion working upon it, the soul taking it as its own shortcoming begins to superimpose it upon itself. Both knowledge and ignorance are the traits of Buddhi or intellect. It is their boundaries that are diminishing or expanding in their respective spheres. But quite ignorantly and mistakenly, the soul begins to look on it as its own deficiency or otherwise. To free himself from the clutches of this operative delusion and mental deception, the yogi has to adopt numerous practices and expedients, after which he is able to attain and realise the essential knowledge of the Fundamental Reality. This ultimate reality, however, dawns upon the 'citta' or the 'Buddhi', with the result that the yogi is confirmed in his riddance from the erstwhile prevailing gloom of delusion. In that blessed state of his new enlightenment, he discovers the soul to be pure, fully awake to Truth, a virtual centre of enlightenment, everlasting, capably the same at all times, a conscious force, changeless, a whole without parts and immortal in all respects. The soul never before tasted of ignorance, nor is it swayed by it now, and in future, too, it will never be dwarfed by it. Such shallowness of knowledge is but an attribute of the mind, or the 'citta', under all circumstances. You are deceived to mistake the mind as the soul that lurks behind it. That is why a number of misconceptions in regard to the narrow range of the soul's knowledge arise and distort your clear vision. The ghastly imposition plays the devil with you, and you are left without effective norms to resolve them. We must, therefore, rest with the conclusion that the soul cannot be plagued with deficiency of knowledge.

**"How is Emancipation attained through acquisition of Knowledge from the Holy Teachers or Sages ?"**

In this work-a-day world, the tradition of acquiring knowledge from experienced teachers has been prevalent since long. We witness it every day in our life. History tells of it ; and there are many recorded proofs

of it as well. Schools and other educational institutes, great and well-known Colleges and Universities, as well as large 'gurukulas' are regularly imparting tuition in the lore concerning this and the other world alike. The inspiring sphere of learning is expanded, and simple blockheads are carved out into rich specimens of erudition. Accredited teachers have in the past carried on this human heritage and tradition of learning and science from generation to generation ; they have been doing so, are doing it at the present and will continue to do so in time to come. All the great geniuses and apostles of wisdom, yogis, prophets, incarnations, and others in the past derived their knowledge of truth from their worthy teachers. It is being done in the present, and must be continued in the future as well. In truth, it is a fact that, invariabiy, great souls have been responsible for the healthy carriage of this great tradition of scientific wisdom of mankind. There is no learning without a teacher. Just place a new-born babe amongst wooded surroundings and keep it cut off from all living and human contacts. You should not be surprised to find that it grows into a blank idiot, without any inkling of this or the other world. This amply confirms the truth that all knowledge is derived from trusted teachers in the world. In this context, the parents themselves become the child's most reliable teachers. Thus, the mother of the a child is its first teacher who initiates it into the learning of various things around it. Then comes the turn of the father, and still after him, the acknowledged teacher. So the position of the teacher as such as a prophet of knowledge to every child is very lofty and significant. Guided by his sympathetically generous disposition and out of a spirit of overflowing liberality, he imparts the very essence of knowledge concerning this, and the other world as well as the mystic realm of the Supreme Unseen. This gifted architect of human material raises a man out of a beast and carves a god out of the human marble, frees him from the fetters of this fallible world, and becomes the arbiter of his final liberation and absolute release from the threefold miseries and curses of life. Essentially marking the solemnity of his role in man's life, it will not be an exaggeration to say that he is Divinity Incarnate in the domain of human advancement, whom everybody sees in a living form, finds and knows and realises in actuality. Somuch so that the benefits and boons of this great benefactor of mankind can never be forgotten and ignored. Apologetically for a personal reference, I find that if I had not been blessed with the elating association of such godly fountains of learning and spiritual essence, I would have remained worse than a brute. For me, the availability of those honoured teachers and preceptors of mind has actually proved a great blessing and the Living Presence of the Almighty in their heavenly garb. The precious and invaluable teachings, contacts, association, and solid learning of those inimitable great souls have effected a total metamorphosis of the brass of my

life into virtual golid, and have turned the brute in me to a reformed stature of man. In short, they have been the source of a great change in my life, and have led to the desired fulfilment of the aim of human life by me. I bow my grateful head to them with countless salutations to their honoured memory !

The Mundakopaniṣad describes the solemn air of relationship between the teacher and the taught in this manner : "Tapah-s'raddhe ye hyupavasantyaraṇye s'āntā vidvānso bhāikṣacaryām carantah sūrya-dvāreṇa te virajāh prayānti yatrāmṛtah sah puruṣo hyavyayātmā—(11). Parīkṣya lokānkarmacitāna brāhmaṇo nirvedamāyānnāstyakṛtah kṛtena/tadvijnānārtham sa gurumevābhigacchetsamitpāṇih s'rotriyam Brahmaniṣṭham. (12). Tasmāi sa vidvānupasannāya samyak pras'ānta-cittāya samānvitāya/ yenākṣaram puruṣam veda satyam provāca tām tattvato Brahmavidyām. (Mundakop. 1-2, 11-12, 13).

These verses point to the teacher as well as the pupil of the right order. Their substance is as follows :—'Men of high erudition, resting in peace with themselves, who with faith and austerity take to living in the forest, and sustain life on mere sweet and pungent roots and fruits received in charity from others, having thus given up all worldly ties and attachments, exalt themselves, and ascending through the gate of the Sun, reach the High Throne of the Blissful and Immortal Presence. After giving keen thought to this encircling farce of fleeting Fancy and thoroughly sifting the charming as well as the dreaded values of all good and bad actions, on the whole, when an enduring outlook of renunciation and firm dispassion is developed, a seeker of self-knowledge ought to approach such a true guide and reliable teacher with folded hands (=in a spirit of unquestioned humility). The guru himself should be a thorough adept in self-awareness and God-realisation. That Brahma-saturated guide should teach, or impart, or deliver Divine Knowledge to and through 'samādhi' initiate into the sublime Presence of Godhead that earnestly seeking, calm and quiet pupil, who is mentally well-reposed in peace, wears an innocent aspect shedding around its natural joy, and is modestly disposed for the mysteries of the Death-surpassing Purest Being whom the '*guru*' knows and can confidently acquaint a novice with, with as much truthfulness and reality as he has borne on his own uphill path of achievement.' The above excerpt shows that a spiritual guide alone can bring a seeker to self-knowledge and God-realisation, and is able to release him from the fetters of this world.

**"How does the soul that is deficient in its essential knowledge receive Divine Knowledge from God and is ultimately emancipated by that means ?"**

The essential knowledge of the Realities does not appear to be received from God, the Grand Teacher of all other teachers, in a concrete

manner, in which it is palpably acquired from a living guide and teacher in this world, and in which it is found in practice through the process of mutual giving-and-taking between the teacher and his pupil. It might well be happening in an invisible and unseen way. In accordance with our faith, we conceive of God as an Eternally Invisible Presence. For purposes of convincing illustration in this respect, let us select two newly-born babies ; one of them to be entrusted to the practical care of a living and visible preceptor or teacher, and the other to be left in a solitary and harmless wood or mountain cave entirely by itself in refuge with its Almighty Guide and Guru, where no man or woman or corporeal figure of a teacher may be accessible to impart any worldly, or self or Divine knowledge to it – in every sense, completely cut off from all human contact. Let both the teachers—the All-Pervading one as well as the earthly mobile creature—be given for trial a fairly long time of 25 or 50 years for initiating them into the secrets of the Ultimate Reality. You will, at the end of that period of fifty or even hundred years, find the pupil of the All-Powerful God to be a chimpanzee-like forest rambler, or, may be, worse than that brute blockhead. It is quite surprising that the All-Powerful Divine Teacher does not turn it into a profoundly Truth-realised soul by one mystic dose of knowledge regarding Truth and Final Reality, Soul, His own Divine Essence, this world, its ways and the controlling laws. Had God been the source of knowledge for man, He would surely have given it first of all to that unequivocally dependent and dedicated child, who was placed in His charge as soon as born. But God sorely disappointed him by not giving anything to one so deeply identified with Him, or left by others in so lone a dependence. As a godly Divine charge, it remained in the forest or wood or mountain cave in mute expectancy for as long as 25 or 50 or 100 years with a need that incessantly haunted its undeserved unfortunate handicap. Why did Divine Justice fail him in his hour of dire necessity ? What for was he not granted all sorts of useful knowledge in Merciful help of his progress in life ? Poor Soul ! The helpless ignoramus, after a half or full century was dragged out from the Divine Haven even worse, and more neglected, than a beast !! Where had God's Mercy-and-Munificence hidden itself for him ? What displeasure had he incurred that the All-Loving Father was so cross and obdurate with one of His poorest sons in his need ; never even cast a look on him, mercifully pitied his poor plight, and rushed to alleviate his misery, so that the curse of undeveloped intelligence never forsook his till the end ? Could you, with that precedent before you, hope to get anything, much less the elexir of knowledge, from that Divinity ? Your hope will serve you little better than crying in the wilderness, as we have already seen in the case of the poor deserted child. All through those 50 or 100 years of his physical existence, he must have been crying for pity,—for, the natural

instincts of crying and laughing, eating and drinking, sleeping and waking, etc., are inherited by every child from its very birth. This is nobody's gift to a human being. Whatever other qualities, besides, are found in a man, godly being, or incarnation, are all beneficially received from our kind teachers and preceptors, or happen to be the results of our own fruit-bearing actions ; they can in no sense be attributed to the generosity of the Supreme Being. Of course, from other people something or the other is always, perceptibly or imperceptibly, to be received and gratefully learnt. Accordingly, the notion of God's Revelation of knowledge in a tangible form to man also does not stand its ground. He left that lone forest child completely in the lurch ; how, then, can your expectation from Him stand any chance ? This is merely a mistake, and delusion and ignorance on your part. You must say good-bye to your perverted notions, and hail to the living preceptor in this present world for rescue by way of essential knowledge graciously to be imparted to you. A knowledge of otherwise impenetrable Truth and Reality prospers and is reaped only under the inspiring shade and care of great teachers ; where there breathes a wholesome atmosphere of affection, and active large-heartedness towards one another ; where the feeling of being useful and good to others in daily life as well as the virtue of intellectual exchange and investigation of truth reign supreme as the sole occupation of mind ; where the will to help forward and living sympathy with others mark every step of a truly expanding life. It is for the acquisition of this knowledge that countless schools, institutes, colleges, and universities (guru-kulas) have been opened in the world, where teachers educate, impart their precious knowledge, raise human talent into high scholarship and learning, and with the rare alchemy of their profoundness produce yogis, self-realised saints, and sages of true insight into Reality. Millions of men and women are educated there ; they learn what they can at the feet of their teachers ; and enlighten one another by mutual exchange of thought and excellence of speech. In these centres of learning, the present horizon of knowledge is further expanded, and the darkness of ignorance steadily dispelled. These worthy teachers of valuable social significance continue and hand down the tradition of learning from one generation to another. The Honourable Omniscient Guide opened not a single school, guru-kula, yoga-centre, college or university, where people might have been taught and educated and could have studied, learnt and attained the crucial knowledge of realities ! Your First-Fountainhead of Knowledge—Your Heavenly Father, could not educate even one innocent, helpless child, and could not instill, or inspire it with true knowledge that might have saved it. The unfortunate creature remained as wild and uncultured as at birth for all the long century. Still you expect 4 thousand million men and women of the present age to be favoured by Him with true knowledge ! How hideous is your error, your

delusion and perversion of knowledge !! For that, indeed, you will have to seek shelter with some living teacher. In the world as it exists today, it will be possible only from a man, who has deep insight into Reality, is intuitively fully aware of the nature of soul as well as God, can critically discriminate between dead matter and its Conscious Controller, and stands firmly self-realised. He alone can initiate you into the mysteries of truth and reality and thus by freeing you from worldly fetters, ultimately help you in the attainment of 'mokṣa'.

**Objection :** You have been trying to set the Supreme Being apart as a stone-statue or idol of passive inaction. How will your earthly god-of-knowledge be able to look after the creation and organisation of this vast and endless universe ? According to your faith, the Absolute Supreme Spirit does nothing of that kind. Those infinite functions, however, call for an Infinite Divinity, Who must be infinite in His Might as well as Knowledge !

**Explanation :** In fact, as well as reality, that Infinite Divinity of perfect power and perfect knowledge is not (and cannot be) what you thoughtlessly believe It to be, and does not do all the things you whimsically ascribe to It. You have not yet mastered a matured understanding of the essential nature of God. He is, under all circumstances, an All-Pervading Conscious Entity—an incomparably Subtle, Partless, Actionless, Eternal, Gonscious Force, above all. By the sheer force of His Close Proximity, matter or 'prakṛti' becomes motion-ridden and almost charged with fine conscious activity, under which condition of its pseudo-animation it is able to create the vast wonder-house of this world and hold it all well-organised under its flawless sway. The entire unending net-work of its mysterious activities goes on as per established laws in an inviolable tradition of firm-set organisation. When God eternally inhabits every particle of matter, the whole plethora of activity on the part of 'prakṛti' is automatically guided by the mere Presence of the Great Conscious Factor. Therefore, no seeming necessity of His ever being Himself active arises, at any rate. A finite being, confined within certain dimensions, always needs action ; but an Infinite and All-Pervasive Being stands in no necessity of ever being a 'doer' of things. His Pervasiveness and mere Association are enough to inspire matter and imbue it with perennial activity. The inscrutable Fountainhead of all Laws can hardly ever condescend to your whims, your mere wishes, and your partial designs for norrowly limited interests. All your notions in regard to the true nature of God have so far been only conjectural guesses. After all, you reap the fruits of your doings as you are able to do them with suitable efforts. God never intervenes in any fruit that you reap, or anything else that you do,

whether it is good or bad, right or wrong, pious or impious on your part. You are absolutely free in respect of your actions. Brahma ordains no prescriptions and no restraints on your freedom of action, nor does He put any governing restrictions on your free will. But you have built up a whole army of whimsical notions in His regard. He is purely impartial and unconcerned, and never bars you from an evil act, nor enjoins you to do a good one. The different system of good and evil, virtuous and vicious deeds have either been made by *yourselves* or your ancient forbears. God is not at all concerned with any of such arbitrary codifications. He has no proclivity either to be displeased or pleased with anybody. It is your own fanciful self-reflection that you view Him now as easily pleased, and now as equally easily displeased. Your short-sighted and perverted vision has led you to conceive of Him as complacently as you would like your Guardian Deity to be. You have tried to adorn Him in all sorts of garments that prettily suit your own stature, and would fain have Him dance to your low-tune, if you can. You wish to stall the Infinite Throne on your particular puny pedestals of finite whim and fantasy. But He is above all these pettinesses. He is perfectly Indifferent, and does nothing by way of evil or good ; nor does He find adoration, prayer, or worship by anybody as pleasurable, or anybody's censure, abuse or reviling as a cause of displeasure and annoyance to Him. He is altogether unconcerned and detached ; free from stainful blemishes and far beyond such other limitations. He neither gives nor receives anything from anybody. Consequently, His Revelation of Knowledge for human Emancipation does not appear to stand to reason. He can remove no deficiency, nor impart knowledge and grant Emancipation to anybody.

*Here ends Section First of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

### Second Half

Second Doctrine : Second Section

*Doctrine :* **"The soul, or the relative living Being is the doer and reaper of his actions."**

The concept of the living soul being the 'doer' necessitates the corollary that its relationship with that attribute is that of the principal-and-the-adjunct. That which gives rise to attributes is always a transmutable substance. The quality of transmutation will pre-suppose that it has a changeable nature. In that case, the soul must be regarded as divisible and having parts, The process of one attribute leading to the appearance of another will become applicable to it, Then, the question arises whether these attributes belong to it as separate or as inherent aspects of its existence. If they are supposed to be separate aspects, the basis of their relationship with the principal will have to be granted as an association of equals, which, of course, will imply independent partnership of two entities. Again, is this 'ability to do things' a permanent or a transitory quality of the soul ? And what material cause did it spring from ? If it is permanent and inherent, it will be looked upon as an essential trait which inseparably belongs and clings to it. As, odour is an inherent quality of the earth element, this trait of earth will always adhere to it. But earth is liable to transmutation ; so the soul, too, cannot be but a mutable entity, in that case ; and, then, the 'citta' and the soul will be without any *differentia* between them, For these reasons, the property of action in the soul is neither justifiable nor logically defensible. It is in the 'citta' itself that, through the soul's association or proximity, the tendency to action comes into being. Metamorphosis and transmutation being its inalienable characteristics, the 'citta' is often giving rise to many such phases of its changing conditions. Hence, the citta' (and not the soul) will have to be regarded as the physical doer and the reaper of all human actions in the world. The entire gamut of impressions and impulses is covered by the 'citta', where alone they arise and have their being. There is no such accession as an image or impression formed in the soul. The great author of the Yoga Dars'ana also refers to "the sublimation and control of the impulses of the 'citta'." The prescription as given there is as follows : "Yogas'cittavṛttinirodhah." (Yoga D. : Pāda. 1, sūtra 2.) Definitely, therefore, the seat of all the mental projections, images and impulses is the 'citta', and not the soul. For that

conclusive reason, it is evident and proper that 'citta' should be viewed as the 'doer'-and-'reaper' of all actions. The Sāmkhya Dars'ana also has a sūtra "Asamgo'yam puruṣah"—(Sāmkhya D.: Adhyā. 1), sūtra 15), in which, likewise, the soul has been mentioned as 'dispassionate and detached.' Reasonably, as such, we must accept the correct view that the soul is not at all concerned with projecting itself into action; for, activity worth its name can only appertain to the 'citta'. By means of sublimation and control when the 'citta-vṛttis' (mental projections) have been completely mastered and overpowered, who will be bondage-free-the 'citta', or the unconcerned soul? Fairly enough, when the soul is quite aloof from all taints of doing and tasting of them, the question of its emancipation (or bondage) does not arise. The soul will have to be admitted as perpetually settled in liberty. Here a questioner might retort—'If the soul is always free, how did it come to be bound within the body?' When you believe God or Brahma in spite of His closest embrace of 'prakṛti' to be free and unbound, why do you hesitate in looking upon the soul, in spite of its physical embrace of the body, as free and unbound by it? You have, thus, to concede a free state of existence to the soul as well, as you do in the case of the Supreme Spirit without demur. It has been affirmed on all hands that as this deliberate cessation and suspension of the egoistical sprouts of the mind takes its firm roots, the soul reverts to its former pure and pristine glory.

"Is, then, this recovery of the former glory by the soul to be taken as its 'mokṣa'?

"Yes, it may well be taken as the final emancipation of the soul".

"But your assertion is that the soul is always free and unbound, in the manner of the Supreme Being Himself." Consequently, you should hold it to be the emancipation of the 'citta', because it is the 'vṛttis' of the 'citta' that have been broken and disengaged.

**"The 'citta-vrttis' (projections of the mind) are totally and altogether never annihilated."**

Till the very end of life, a total and complete suspension of the promptings of mind never takes place, whether in a wakeful condition, or in sleep or sound slumbers, or even during deep abstract meditation. Natural vibration as a functional process of the 'citta' continues to exist even during the held-up states of Samprajnāta and Asamprajnāta 'samādhis'. During the course of Samprajnāta, when physical objects are essentially realised, it is done by means of appropriate vibrations (vṛttis). There too, memory as a functional modification of the 'citta' is persistently helping in the realisation of the different objects known to it. Further on, during the Asamprajnāta, when the yogi is trying to desist from the Samskāras by over-riding them, memory continues to operate in curbing them, again

and again, there as well. As a result, there is no accomplished condition or period of life, when it may be said with confidence that all mental projections ('citta' vṛttis) have been finally and totally conquered and subdued, opening a straight and immediate entrance into the bliss, of 'mokṣa'. So long as any tendencies of the 'citta' continue to thrive, there can be no hope for an ascent into 'mokṣa'. If, while living on earth with this body provided as a vehicle of effort, a complete suspension of 'vṛttis' could not be possible, would it be possible in the ethereal world by means of the subtle body alone ? The predominent feature of that subtle sphere of being is merely the harvesting of certain divine fruits. In that ethereal world, there is no provision by which a cessiation of mental projections may be effected. It means that in this life, a thorough negation of the 'vṛttis' is almost impossible. Whether it is self-contemplation or the realisation of the soul, it is all characteristically based on relevant impulses, and the entire processes are carried on through the medium of the congnitive faculty (Buddhi) or that of the 'citta'. Even during the experience of 'Ahamasmi' awareness, the self-oriented egoistical impulse (asmitā vṛtti) continues to operate. Besides, the whole range of activity or functioning of the 'citta' is purely metamorphic, and, consequently, invariably impulse-based. During the latest stage, the awareness or the realisation of the Supreme Being through the cognition of 'tvamasi (Thou art), 'Brahmāsi' (Thou art Brahma, Supreme), or 'Ayamasti' (This is, or here is, That) is also primarily impulse-based.

As long as activity or vibration persists in the 'citta', or the succession of perceptive images goes on unhindered, or there is a cognition of any object, be it, howsoever, of the Brahma, or the Supreme Being, Himself, all these functional processes will invariably be impulse-based. Any oft-repeated occurrence of an object or event in the mind is always memory-impelled. At no time in life, therefore, while the soul's contact with the 'citta' continues to exist, is there a negation or cessation of the 'vṛttis' as projections of the mind. The transformatory processes that are ceaselessly prevalent in the 'citta', are also 'vṛtti'-oriented without exception. The impact of the Conscious with the 'citta' itself is the rising source of the 'vṛttis' in the mind. And, so long as this union lasts, there can be no suspension or complete avoidance of the psychic projections. Ultimately, therefore, this soul's recovery and consistency in its prime nature (svarūpa sthiti) has no probable chance of its accomplishment during the period of continuance of the gross living body in this world. And that applies to all the numerous lives one may come by ever afterwards. The question that arises in this life, will be confronting, in the same manner, in others to follow, because the *Saṃskāras*, or the seed-impressions happen to be unending and countless. An immeasurable balance of these subtle samskāras pertaining to timeless previous turns of

births and lives lies dormant and inactive, awaiting its final square-up. A good number of them has been accumulated in the present life as well. When, in this life the past lingering lot has not been disposed of and done with, how will those of the current one be expected to be finished ? So that until the Doom's hour peeps in, the chain of births-and-deaths and their eternally-gathering seed-samskāras will never come to an end, Countless past samskāras still remaining in store for the soul, its ultimate emancipation or 'mokṣa' can never be probable, and much less, possible. After all, the soul cannot requite itself with the attainment of its own genuine grace (svarūpa-sthiti), nor even of its salubrious staidness in Brahma, or the Blissful vision of Supreme Godhead.

**Objection :** In the celestial world, after having done with the divine impulses and their satisfaction, the soul will, at last, accomplish its final release by means of the subtle body.

**Explanation :** In paradise, too, the same problem and difficulty will arise as is being experienced in this present world. Even a phased celestial satisfaction of divine expression will not be absolving the soul completely from the samskāras, impulses, and contributory actions clinging fast to it. They are like innumerable speckles on the fair face of the 'Citta', coming down from a timeless Past. Had there ever been a beginning of them, an end might have been expected and possible. In the absence of an earlier start, their exhaustion, too, remains improbable and mere conjecture. A thing without its beginning can be only an eternal entity. Whatever is passing and transitory can never be everlasting. When the samskāras cannot be altogether exhausted, the coveted freedom from earthly bondage, too, can never be attained. The unmellowed samskāras alone persist in being the cause of man's captivity. The gross, the subtle, and the causal bodies along with the subtle material elements wlll not only be available even in paradise, but also be the very means of satisfaction there as well. Those croppings of the celestial pleasures, at any rate, will be producing their own new samskāras and impulses to be added to the past lot. In short, conditions in paradise will not be different from those of this world, except with a degree of greater subtleness there than here.

**Question : "How do you differentiate 'vrtties' from 'samskaras' ?"**

**Answer :** 'Vṛtti' or impulse refers to and includes the entire activity of the mind taking place within the physical gross, the subtle, and the causal bodies ; that is, the sum-total of their function and behaviour arising in, and issuing out of them. The processes and the courses taken by the five-fold 'vṛttis' or impulses, namely, perception, distortion, flight of fancy,

slumber, and memory, are all impulse-based. [On the other hand, a refined or rarified subtle essence of the action that issues out of it, or an impress left behind almost in the seed-form, or the impact of an intense feeling, or the influence cast upon the 'citta' (mind), or, briefly still, the subtlest reflection of these varied 'vṛttis' or impulses on the mind, we call 'samskāra'. In this way, every samskāra becomes the cause of a later impulse or 'vṛtti' in the mind. On account of this mutual interdependence, casually we come across the expression, "vṛttisamskārayorekarūpattvāt." But in fact, their mutual relationship is based on the principle of cause-and-effect. As in a little, wee fig-seed, smaller than a mustard-grain, the whole big tree, often covering and spreading over several acres of land, is contained in its subtle and essential form, and later sprouting out of it, grows into its huge dimensions, as an effect of a cause, so do these tiny seeds of samskāras as well afterwards develop into tremendous acts or effects. Hence, samskāras will continue to pursue the soul even in paradise. How will, then, 'mokṣa' be possible there even ? In paradise, only the subtle body remains which, of course, enables the soul to taste of the divine relishes of good fruits of actions. But that is not freedom from bondage.

**Objection :** In the highest sphere of the Supreme Divinity, or Brahma, when there will be a total absence of the subtle body, mind, and the physical faculties, and, at the same time, pleasures of the gross and subtle material elements, too, will not be there, owing to which impulses and samskaras will also cease, in that purest of states of existence the soul cannot but be free from all the shackles of captivity ?

**Explanation :** In Brahma-loka, according to your belief, Divine Bliss is enjoyed by means of the 'citta'. There, too, 'vṛttis' and samskāras along with the resultant actions will be arising in the 'citta'. In the course of enjoyment of bliss, the medium of repetitive impulse of memory will continue to operate, because, again and again, repeatedly the consciousness or awareness of the Divine Bliss will be occurring during the experience. Moreover, 'citta' is the material source of birth of all impulses. That the presence of impulses belongs exclusively to the 'citta', is believed by you also. And you are not opposed to the dictum that after a complete subjugation of the operative impulses, the aspiring soul gets firmly settled, once again, into its former, original state of bliss and tranquility. As at the highest level of Brāhmi state too, the 'citta' is not annihilated, there is neither the attainment of 'mokṣa', nor the sublime resumption of pristine consummation for the soul. Neither an immersion into Divinity, nor an identical realisation of the One Totality becomes possible, because there, too, the association of the 'citta' unyieldingly persists. The purity of self-containment (kāivalya), likewise, remains a hollow ideal

because of this want of disentanglement with the 'citta'. The inevitable inference is that 'vṛtti' and samskāra will be doggedly pursuing the soul throughout its three-phased ascent to the highest summit. Even in the 'Brahma-loka' or during the experience of Supreme Bliss, the 'citta' will continue to hatch samskāras, which will never be scarce at any time of its up-hill march. Consequently, the aspiration for its original consummateness (kāivalya) and steadiness in the awareness of Brahma will remain a mere cry for the moon. Even entry into the 'Brāhma-loka' or Supreme Realm does not vouch for a complete suspension of impulses. There is no riddance from the vṛtti-samskāra cycle even in the Brāhmi-state. It appears, therefore, that our endeavours through all the three 'lokas' or states of spiritual advancement have no meaning and significance. In our refuge in Brahma-loka or Heaven alike, our need of seeking and contemplating God does exist ; on those crest-altitudes of the Divine and Supreme Haven, too, we have little real independence ! Having attained to those heights, at last, we find that we are duped, with no freedom (mukti) worth its heard glamour. What other still higher region remains, where our access will ensure recovery of our former self ?—and liberate us from the respective ties of all these worlds ? Beyond these three spheres of living, another fourth one was never heard of, read about, or seen. All this tends to make it certain that there *is* no such distinctive region or place of Emancipation, nor a state of liberation like 'mokṣa'. So far we were planted in the faith that the soul had nothing to do with captivity or liberation. Bondage and emancipation from it were the characteristics of the 'citta' ; but now we are disillusioned in this regard as well. When the impulses belonging to the 'citta', subtle samskāras and actions linger on to exist through all the three phases of life, without their extinction or complete suspension at any stage, in that case, is there some, still better, sheltering haven for us, wherein, having aspired access, we may hopefully devote our time in conquering and annihilating altogether the dogging trash of impulses and samskāras ? It, at least, sets the mind to question, if not plainly prove, whether the ideal concept of conquest of 'citta-vṛttis' or mental impulses has not been a mere feat of imagination on the part of wise sages of the past. How can the impulses of a mind be got rid of whose unending store of samskāras goes back for its origin to a timeless past without a beginning ? Whatever is beginningless must ever remain endless, at any rate. The whole argument fairly distils to the point that the samskāras of the 'citta' can never be expected to come to an end. For that very reason, the 'citta' will never have Emancipation as its destiny. As long as its contact with the conscious principle lasts, its fickleness and transmigration will continue to operate beyond redemption. Permanent peace, lasting bliss, and enduring '*mokṣa*' or genuine recovery of its steady nature will never accrue to it and be obtainable as its lot.

**Question : "A matured detachment of the highest order (parama vairagya), however, is bound to open the portals of 'moksa'."**

**Answer :** The spirit of highest detachment you believe to be in the 'citta', or in the soul ? A sense of attachment or detachment can scarcely be justifiably laid at the door of the soul. Hence, in referring to 'mokṣa', by implication, very probably you mean 'mokṣa for the 'citta'. In that case, detachment, like so many other aspects, will have to be taken as a particular condition or state of the 'citta'. Just as joy, peace, happiness are the various phases of the mind or 'citta' which in their cultivation require great efforts, similarly, in forming or nurturing an attitude of indifferent aloofness from the world demands a highly sustained and strenuous effort. It also takes a fairly long time of prolonged years. Like the seed-samskāras of pleasure, peace, and happiness, out of which they grow and whose prototype they leave after their passing away, the state of perfect detachment also must have its impulse and relative samskāra. As in the course of our foregoing investigation, we found that the seed samskāras imported into Paradise and even Celestial Heaven, proved (or perpetually remain) a source of bondage there, too, likewise in developing the samskāras of detachment also different sorts of hurdles and interruptions will continue to occur. Even if these hindrances and obstructions were successfully removed, the stream of samskāras of high detachment will be pressing on for ever. They will not be ended ; for they have already been thriving since a timeless past. As such, in this life, they will all the more be augmented. Then, last of all, these samskāras of detachment also will have to be suspended and restrained. They must be countless, indeed, belonging to births without number in the past without beginning ! And numberless of them have further been added in this life. Thus, there appears to be little probability of their endless crop ever coming to an end either by reaping or valiantly suppressing them into an inoperative state of stupor. A thing with a beginning can, of course, be ended. But how can an eternal, beginningless thing be destroyed ? Seed-samskāras of any kind are samskāras after all, whether they happen to be tinged with attachment or with detachment ; whether of pleasure or peace, or of happiness, anyhow. And, as long as samskāras are apt to thrive, impulses must also continue to arise. Action will also cling to the 'citta'. While action, impulse, and their root samskāras are still at large, there can be no hope of the 'citta' ever attaining '*mokṣa*'. Therefore, if these have not been duly dislodged, even 'param vaīrāgya' (flawless attitude of dispassion) will not help the attainment of 'mokṣa'. The 'citta' as well will be ceaselessly shuttling about through the cycle of birth-and-death and transmigration. For this intractable reason, there will hardly ever be at any time under the sun, a hopeful possibility of 'mokṣa'.

Similarly, 'vas'īkāra' variety of detachment also should not be expected to facilitate '*mokṣa*'. In order to achieve adequate success at this stage of detachment, the yogi, in the course of his entire behaviour and other deeds befitting him, after he has digested their essential value and truth and pondered thoughtfully over their pros and cons, constantly tries to disengage his mind and heart from the benefits of the gross body as well as the sense-objects scattered round about him in life. The material cause of all these pleasurable objects are the five elements, he knows. He sees them critically and realises practically their ephemeral essence and nature by his intuitive sight during contemplative (savicāra) as well as nonchalant (nirvicāra) 'samādhi'. At that time, he has before his vigilant vision all the transformations of the five elements—the multitudinous objects of the world. Having known and thoroughly drunk in the real nature of the material, element-compounded body, its operaive senses and their related attractions and objects of reach, he tries to mould himself into a mood of indifference towards these visible niceties of the world. This perceptible world and its fine-looking allurements alone are the cause of man's bondage or the woeful source of his beguilement on earth. Being transformatory in essence, they are all a positive source of suffering and despair. Unless a spirit of repulsion against this perceptible fancy-fair is born in the seeker's mind, no dependable attitude of detachment from such objects of perception, known as the Vas'īkāra aspect of the position on the fence is possible. This mastery of aloofness from the objects of sight and sense takes the whole of this present life and many more yet in store for him. In the absence of this sure hold of dispassionateness, mokṣa or the ultimate release from the bonds of life will itself be jeopardised. A devotee aspiring for mokṣa has no need of collecting pleasures and the materials concerned with them. At first amassing them, and afterwards discarding with a will—of what use is all this farce to him ? He, therefore, wisely and faithfully follows the maxim of "dūratah parivarjayet", that is, 'Prudence lies in renouncing things while they are still far away from us.' The pleasures afforded by these perceptible objects can only be experienced with this gross body. Consequently, an attitude of dispassionateness towards them is also to be cultivated through the living medium of the physical frame. A successful development of this particular form of detachment often takes the time of several lives. On its completion, however, only a half-way truncated mokṣa is ensured. Subsequently, again, the yogi is called upon to renounce the heard pleasures and their related sources, as well. Now, a clear personal knowledge of their true nature must precede a mood of renunciation and meaningful detachment. The perceptible objects of pleasure in the world are concretely present before the yogi's very eyes. To renounce and be indifferent to them is more easily understandable. But the

traditionally heard ones are more in the nature of mere images and unseen states or objects. Their experience and enjoyment relates to the subtle body whose concern they are, and to the subtle world called Paradise, where they are tasted. That ideal Paradise is differently described by different sects, like the Hindus, Christians, Moslems, Buddhists, and Jains, in their own ways. Their experience is possible only by being present in that Heaven. An acquaintance of their pros and cons, and advantages and disadvantages will be feasible only there. After having done meritorious deeds in this world, people with incomplete satisfaction with the results of this life of theirs, usually proceed for the life of that fine world. There they live for an immeasurably long time, reaping gleefully the auspicious fruits of their divine pleasures there. A man is generally able to go to that sublimely enlightened plane of paradise after having gathered to his credit good deeds and pious performances in this world. There may well be a possibility of full gratification, or even detachment from the perceptible fields of pleasure on the earth, in the course of a few, or, at the most, a dozen or more life-times ; but the celestial pleasures of the Paradise will demand their full satisfaction until the very crack of Doom. The refined satisfactions of the subtle body and its annihilation, too, will be finally fulfilled only during the time of the Last Recession of the Creation ; and till then, its life very naturally has to last. The subtle body comes into being at the beginning of the creation. It is formed during the period of the high creational activity. For the first two thousand million years, incessant creational activity goes on in its full swing. For the next four thousand million years it is adroitly sustained. A subsequent period of another four thousand million years is taken by the disintegrating processes of its recession. The last two thousand million years' period is consumed by the recuperatory forces of recipe, before one cycle of creation is completed to give place to another. The life-time of a subtle body, therefore, may roughly be calculated as some five or six thousand million years. Consequently, for this long drawn-out period of eternity, divine celestial pleasures will have to be attended to, in the subtler regions of paradise. Now, so long as a strong disposition of indifference towards these divine celestial pleasures remained un-developed, an inclination and attitude of attraction for the alluringly heard distant pleasures of the traditional cast will continue to exist. The word 'ānus'ravika', here, implies those fancied fields of delight, alluringly described in the Vedas, Upaniṣads, Dars'sanas, Bible, Quran, etc., or the ones our wise teachers, learned men, seers and sages, incarnate-deities, prophets, etc., have been traditionally pouring into our ears, which we have never seen with our own eyes, except for hearing of them, from others, from one generation to another. A certain experience of them will be at our disposal only after we have actually waded through them as residents

of that cherished land. Thereafter—and not before it—a firm feeling of complete contentment, satiety, or disinclination in respect of them will take a positive form. That settled attitude or disposition of indifference to all kind of pleasures will be called the 'Vas'ikāra-Samjnā' detachment. That state of unconcerned Disinterestedness is the same (in essence) as Paradise, Heaven, Salvation, Emancipation, or 'Mokṣa', with a difference merely of linguistic terms. Practically all the religious sects of the world believe in no other higher regions of life, beyond the concept of their ultimate seat of joy and happiness—that world of 'Svarga' or Paradise. But some of the sages or thinkers conceive of a still higher state of life, which they designate as the 'Brahma-loka', far beyond all these others. In those regions, the experiences of the gross and the subtle senses are wanting. Only the causal body remains, which according to them, through the medium of the ego and 'citta' drinks deep of the Divine Bliss there. Or, in other words, the soul experiences and enjoys through 'citta' the Eternal Grace and Bliss of God. A few others also think that after attaining to 'Brahma-loka', the soul becomes one with Brahma. Some other sages maintain that after reaching there, the soul is once again established in its genuine former self. Several thinkers also dare to hold that there is nothing in existence which may be called a separate 'living soul'. One Omnipresent Conscious Power is pervasively present everywhere. In the whole body, too, that same Conscious Entity pervades. But, somehow, in the mind of man a delusion is worked up, which perversely takes to thinking that there is an independent living force, called 'Jīva', inspiriting the body. That delusion is dissolved as soon as the essential Reality has come to dawn upon its coloured horizon. Ultimately, on an absorption of the real truth, only One All-embracing Presence of Brahma-the Absolute Supreme Being—survives. Nothing by way of a diversity of state or Being, such as joy, peace, bliss, is to be found there. The Absolute Supreme Spirit exclusively and Eternally rests in its Purest and Flawless Form as a Changeless, Motionless Whole without-Parts, Ever Free and Unbound, Supra-Conscious Presence.

**"In regard to 'moksa' almost all the thinkers have had their own particular conjectures or sentiments."**

None has returned from there to relate an eye-witness account of things as prevailing there. What we get here is often a fine flight of ideas, an exalting though fanciful reach of intellects! During the state of 'samādhi' or abstract meditation, in this body, often there descends an intuitive experience of perfect calm and tranquility, or realisation of unmixed mystic bliss. On the basis of these occurrences, may be, inferences are drawn, or rife conjectures developed that in 'mokṣa' also similar exuberance of boundless joy would be available. In comparison to these, a

selfwitnessed account as given by those visitors to Brahma-loka who have returned to Earth, will be more reliably authentic as well as authoritative. But such experienced gentlemen are nowhere to be found ; and possibly may not be sighted in future, too. Hence, this sort of belief about 'mokṣa' is not explicitly clear to the mind.

Again, those who uphold the enjoyment of 'ānanda' or bliss through 'citta' in 'Brahma-loka', should not forget that it is also an act based on, or arising out of, impulse. That also is ultimately bound to leave its seed-samskāras to be reaped. A recurring impression of memory will have to be admitted there also as the sole indicator of the constant stream-like flow, or the repeated efflorescence, of the experience of bliss, or 'ānanda', in the 'citta'. The gist in result is that even in the 'Brahma-loka' the memory impulse is not annihilated. After all, an impulse is but a characteristic tendency or modification of the 'citta' or mind. When a perennial contact of the soul with the 'citta' is in existence even there, so that through the 'citta' bliss is being regularly enjoyed, in that case, mental impulsion persists even in 'Brahma-loka'. Another result of this contact of the soul and the 'citta' is the rise of the subtle life-force also. Now, this subtle principle called 'life' is itself impulse-based, and a sixth modification (vṛtti) of the mind. The conclusion is, therefore, that whether in 'mokṣa', or in a state of union with Brahma (Brahma-loka) a total suspension or annihilation of impulses is never achieved ; so that the soul's recovery of its original and genuine grace, which has been stipulated to depend upon the suspension of mental impulses, also becomes questionable. Nor is a Brahma-loka of this description proved to exist anywhere. A state of mokṣa where all impulse or citta-vṛtti has ceased to exist also loses its certainty of distinction. Throughout the three worlds of existence, a complete absence of impulses has neither been witnessed nor met with in experience, wherein impulses might not be found rising or subsiding in the 'citta'. It is a natural tendency of the 'citta' to promote rise and fall of impulses in it. And the nature of a thing is seldom destroyed or undone. Native traits continue to be manifested until the object of their refuge itself disappears from the scene. So long as the 'citta' has its living term and remains associated with the Conscious Being, a natural manifestation of impulses on its surface must remain a normal feature of its activity. For this reason, during the active prevalence of 'citta', there can be no free state of liberation for the soul. And still so, the 'Jīvātmā' or the living soul itself cannot be treated as the 'doer' and 'reaper' of bodily actions on its part.

*Here ends Section Second of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

### Second Half

Third Doctrine : Third Section

*Doctrine :* **"Diverse souls occupy diverse bodies, and they are innumerable in the world."**

That the souls or 'jīvātmās' differ from body to body is obviously a fact of experience and solid commonsense. It is easily observable that every physical body is enlivened by a different soul, because in the practical world it is seen that every individual's experiences and doings not only differ but are sometimes poles apart from those of others. Individuals differ in their pleasures and pains as well. But is the soul eternal, or a transitory object ? Is it conscious, or life-less ? Does it do things and reap their fruits, or not ? Did it have a beginning, or was ever without it ? If it had a beginning, what then was its material source out of which it sprang ? Is it with parts or without them ? Within the body, does it rest in some particular portion, or fills it everywhere ? And so on ; many such questionings are apt to arise in the mind.

**Explanation :** Does the connotation of your phrase 'diverse souls' bear a reference to a separate spirit in every individual body, or to the one in all of them put together ? Apparently, one and the same All-Pervading Spirit is perceived as separate and different individual units on account of an objective discreteness and difference of the bodies through which it is actually perceived. Which of the two differences you are aiming at ? If an independently separate 'doer-cum-reaper' spirit in every distinctly separate body is meant, it has already been explained by us earlier that the soul under no condition of its existence *can be* proved as a responsible doer-cum-reaper agent. Even agreeing with the Theory of Perfectionism, if we concede that role of responsible agency to the soul, we shall be facing the difficulty of ultimately reducing it to something of a changeable, transformatory, and transient nature, which it cannot be. There will be no distinction left between the soul and the 'citta'. But, if on the other hand, you do not believe the soul to be the doer and the reaper of actions, in that case, it is not at all necessary to believe separate spirits in separate bodies. One All-Pervading Universal Spirit inhabiting diverse bodies will serve the purpose. The same Omnipresent Conscious Presence will be able to energise every separate body for its own particular life. Under that given condition, the doer-cum-reaper attribute will have

to be shifted to the 'citta' in the body. The tendency to do something and get its result is always present in the body. Every moment, man is addressing himself, "I am happy", "I am unhappy", or with other similar reactions ; in fact, all these trends are taking place in his mind or 'citta', although mistakenly, on account of his perverse understanding, he is always imposing them on his soul. When that delusion of the mind is removed, the soul's baseless imposition, too, is over-thrown. Whatever is done, according to your belief, within every individual body by a finite soul—whether infinitesimally small, or permeating the whole body—or is attributable to it, is so because it is a conscious factor, capable of charging the inert material substance with active energy. Now, you also believe that the calibre of consciousness in the 'jīvātmā' or the finite spirit is the same as that of the Universal Conscious Being. What use will it be, then, to believe in the existence of two sorts of separately conscious entities ; and, again, how will those diverse conscious units and the Universal Consciousness be appropriately distinguished, when all of them are of the same calibre ? Possibly you may raise an objection against the idea of One Conscious Principle filling and inspiriting all the bodies, pointing out that then the experiences of all the individual bodies should, and probably would, be of the same pith and pattern. This should have its satisfaction and explanation in the fact that the bodies being diverse and different, their actions and experiences with their fruits also are naturally different. It is their diversity that is the cause of the differences ; not that the Universal spirit is responsible for those apparent effects. In actuality, actions and their recoiling reactions (bhoga) belong to the bodies or the mind—the inward animated faculty (antah-karaṇa) ; and not, in our opinion, to the All-Pervading Universal Spirit, or even to the spirit contained within the body. Our conviction allows only its Close Proximity to them. Action and its repercussive effect can arise only in the body or the inner conscience (antah-karaṇa), and never in a pure conscious factor that the soul always is. A diversity pertaining to these material creations, the body as well as the 'citta', has been misconstrued as the diversity of the souls inhabiting them ; which is not a fact. Thus, when the spirit is devoid of all doer-cum-reaper traits and is free from every subjective and retributive liability, there seems to be no utility or necessity of assigning diversity or multiplicity to it. One is as good as many diverse ones with that proviso ; it makes no difference at all. Therefore, the notion of plurality of souls does hardly stand to reason.

**Objection : "Is it possible that action and its repercussion may be found in the inert body and the lifeless internal faculty of 'citta' ? In that case, even the belief in the existence of a conscious soul in the body will not be necessary."**

**Explanation :** An inert and lifeless object cannot exert by itself for the simple reason that it is inert. Hence, it always stands in need of the inspiriting proximity and contact of some conscious force. In the absence of such conscious impact, it remains dull, dead, and devoid of movability. Thus, the body and the inward motive faculty of 'citta' are turned into quasi-inspired media by a mere living impact of the Conscious within them. Now, do you believe the conscious element associated as a tiny atom-like dweller in the body, or as one permeating the whole of it ? If the former view is accepted, it is assailable by a number of doubts and objections. Is that atom-size Conscious Being a composite of parts, or a single whole without them ? In case it is supposed to be a composite of parts, its nature cannot but be changeful and transformatory like that of the 'citta' itself. Then, the very prop of distinction between the two, the 'jīvātmā' and the 'Citta' is taken away. Single wholes without parts, on the other hand, cannot be many ; a single Conscious Whole can be only One in the world. And that One Whole will be the Greatest as well as the Subtlest of all also, so that It may be able to penetrate and pervade every other thing. Such an All-Pervading Conscious Unity can be no other than the Supreme Being. The defects, creeping into the concept of an atom-like tiny soul, just indicated above, will be equally applicable to the other one which regards it as permeating the whole body. And under that stipulation, too, the soul cannot be affirmed but as a composite of parts.

**Objection :** The diversity of the bodies must necessitate a diverse multiplicity of souls, inasmuch as every single body is quite separate and sharply divided from the rest. With them the differentiated souls also will become liable to birth as well as death.

**Explanation :** As, for an instance, the ethereal empty space is subtler than any one of the other four elements, and permeates all of them ; but it does not stand divided because the other four are different from one another. It pervades them, within and without, and everywhere all about them. The dimensions of every increasingly limited and narrowing element among them are also the varying dimensions of ether containing each one of them. But these different variations do not belong to Space that each of them occupies ; they lie only in the elements that are covered by it. The actual differentiation of the elements is usualy mistaken as that of the ethereal space. In actuality it is never so. Similarly, the Presence of the All-Pervading Supreme Spirit also may be viewed in relation to the different bodies containing It within them. He pervades the entire range of varying bodies. The differentiation pertaining to the bodies and the motive media (antah-karaṇa) within them, is perversely

witnessed as belonging to Him. But that is not the factual reality. Here also, the varying dimensions of the differentiated bodies become the dimensions of the spirit in inhabiting each one of them. This is certainly the differentiation of the bodies, and not of the Universal Spirit Itself, at any rate. The delusion generally takes place in the mind because of an improper appreciation of the nature of God's Pervasive Presence. In the particular portion of the body where you believe the infinitesimal soul to be present, and the work that it does there, can equally well be done by the Presence of the Universal Spirit there; for both enjoy the same calibre of consciousness. According to you, the only existing difference between them is that one is finite, while the other is absolutely Infinite and Unbounded. Their characteristic trait of consciousness is of the same nature, and does not differ at all. This conscious trait alone is the cause of a motive force in them; and neither the finiteness of the one, nor the Infiniteness of the other, has any bearing on their movability. Therefore, One Conscious Factor working through all the diverse bodies will do, with no uncertainty either of purpose, or execution in life. There is no need altogether of believing in separate and differentiated conscious units, as such. A single All-pervading Conscious Presence will fill all the bodies, and duly enliven everyone, and all of them together, under suitable diverse conditions of life. It is no use conjecturing about a plethora of separate conscious beings. By His mere Close Proximity, the whole vast sea of life will continue to function—live, move, and die—through the bodies inspired by Him. Their deeds, as also their action-fruits, experiences, and samskāras will all at the same time, continue to take their different courses as belonging to their respective living agents. The work and utility which you would like to have out of a finite soul in association with a body, we would rationally appreciate as issuing forth out of the Proximity of One Universal Spirit equally closely associated with all the bodies in existence. That Omnipresent Conscious Entity is without parts, an Actionless Motive Force, Perfectly Dispassionate, Changeless, Immutable, an Undivided Whole, as well as the Subtlest of all subtle things in the world. Nothing else approaches it in its extreme subtleness; that is why It is able to penetrate the very core of all things everywhere. That is also the reason that other separate conscious Beings are not at all apprehensible to reason.

**"The individual living souls are Countless."**

You believe in numberless composite living units of consciousness; because you also hold that God is able to permeate them as well. It is invariably the subtle that always penetrates the gross. According to your faith, 'jīvātmā' will have to be supposed grosser and less subtle in comparison to God's extremely subtle nature. Thus, there will be one gross

conscious being, and the other, a subtle conscious one. The grosser one will be finite, while the subtle Being will be a Universal Presence. We are convinced in regard to the Subtle Consciousness in view of its all-pervasive nature, and not because it pertains to a particular region. With respect to the gross and finite conscious being of your conception, its trend of changeability will also require admission on your part. Its grossness will still admit of further division. It can stand splitting ; for obviously enough, it seems to be a composite of integrating parts. Under that stipulation alone the subtle conscious Presence of God will be able to permeate it throughout. A particular regional passage inside 'jīvātmā' will be required by which God's entry through it will be feasible. Further still, a state of the whole in relation to its parts will have to be admitted therein as well ; and at the same time, an identical and yet distinctive relationship of both the components will become necessary. That should mean also a cause-and-effect relationship, on the whole. Just for an example, let us take the 'citta'. You as well as we believe it to be finite and infinitesimally small. It is liable to change, having parts, mutable, short-lived, and the effect of a cause. It is governed by a relationship of the whole controlling its parts. It yields to the Pervasive Presence of God, as you believe the soul also to be doing. In that case, when you are ready to admit the 'citta' to be a created object, why not do the same in regard to the soul also ? As an object possessed of parts, the 'citta' is admittedly the product of some other substance, which is its cause ; hence, why do you not likewise admit the soul as a composite object to be the effect of some more general cause ? Obviously, therefore, it seems that all the while you have been mistaking the 'citta' itself for a separate soul. You believe that the 'citta' is possessed of many attributes, and you similarly believe the soul also having its attributes. Being subjected to the processes of transformation, the 'citta' begins manifesting or giving rise to a number of attributes. A similar succession of transformations, or sequence of changing states will have to be allowed in the case of the soul as well ; because the appearance of every new and different quality will be possible only under a new change of its natural condition. In this manner, if one attribute after another is displayed as a result of changing conditions, the 'jīvātmā' also, like the 'citta', must have the characteristics of a changeful, mutable, and composite nature. You suppose the soul to be a composite, conscious being. But, then, being a composite, like the 'citta', it must have had some material source or cause of its origin. What can be that immediate cause ? Only a conscious entity can be the first cause of a conscious effect. What conscious force will that be ? Of course, you do not subscribe to the view that God is the immediate cause of the Jīvas in the world. And, another Conscious Begetter of these Jīvas does not appear to exist. In consequence, now, you should do well to get rid

of this ignorance-ridden concept of the 'citta' itself mistaken as a separate 'jīvātmā', as well as of your utterly whimsical insistence on it. At any rate, such composite and separate finite souls are not proved to exist, whom God may permeate and find room to stay in. For, if at all they be conceded, they cannot but be short-lived and transitory like the 'citta'. Moreover, you credulously believe the number of these conscious living souls also to be countless. In your view, they are endless. Now, when they have no end, they might as well be compatible with the probability of creating this whole vast world, and the necessity of believing in an All-Powerful Overlord, too, will have disappeared under this stipulation. The endless eternals coming in contact with other endless eternals, will make it possible for 'prakṛti' to create an endless universe. God's intervention will not, at all, be needed. 'Prakṛti' as well as 'jīvātmā' are both composite entities. Both with mutual association will lead to the creation of the world. Had these living souls been with an end and limited in number, they might have been unable to cause motion in 'prakṛti' and bring about a creation out of it. But, endless, eternal, and countless as they are believed to be, the probability that they might fail in the creation of a world will be out of question. And, then, where will be the need of a Supreme Being? Thus, according to your view also, only two eternal entities are proved in the end—one inert and the other conscious, in essence. Despite the fact that your conscious entities are endlessly numberless, they are yet all of them identical in consciousness. We, too, adhere to our conviction of two finally absolute entities—one inert, and the other conscious, in essence. Our conscious entity, however, is believed to be All-Pervasive and Indivisibly One. Likewise, the Inert Factor, as well, is great and totally pervading. But, on the whole, the All-Pervasiveness of the Conscious Absolute has an over-all superiority in its extreme subtleness, while the Inert is simply gross and composite in its nature. The Conscious Principle of Existence is Eternally Omnipresent, and a Whole-without-Parts. It is under this inalterable circumstance that both the inert and the conscious factors are bound together in a tie of the pervader-and-the pervaded. Whereas, in the case of the atom-like, countless conscious units, a bond of equal partnership or association will have to be granted. On account of being in large numbers, 'jīvātmās' become suggestive of a multitude as well as a class. God, on the contrary, is One, and Pervasively Reaching everywhere. In a way, you may argue, Oneness also is indicative of number; but it has definitely no class-suggestion; that is to say, no equal, no compeer of the same category—no other God of His Own rank. As you are required to believe in a multitude of finite conscious units, every one of them distinctly separated from others, but, all the same, having a typical trait of their common community, or generally characterising attributes, a solid belief in an Omnipresent Conscious Presence everywhere dispenses

with the necessity of looking for many smaller conscious units in its place for no reason. One All-pervading Supreme Spirit will be able to do, exactly in the same manner, all that you expect your tiny countless conscious units or 'jīvātmās' to do. The Universal Soul can accomplish both the things pertaining to the living functions of the body as well as the orderly creation of the universe at large out of the dull and drab quality of Matter. As such, separately existing countless conscious units are not at all needed. You believe in the pervader-and-the pervaded tie existing between the 'jīvātmās' or the countless conscious units and the Universal Spirit. But that would be possible only when the All-Pervasive Consciousness is one Indivisible Whole without Parts, and the countless conscious units, composites with parts, which must belong to a different category of consciousness. Again, as these innumerable finite units of consciousness will be limited beings, whom will you regard as their inspiring and motive factor—Brahma, or 'Prakṛti'? 'Prakṛti' is lifeless and inert ; how will it impel and inspire a conscious entity ? An inspiration by Brahma also does not stand its ground ; because the 'jīvas' themselves are conscious beings very much like Brahma Himself. The medium of inspiration in their case can be only their characteristic quality of consciousness. Therefore, on account of the '*jīvas*' conscious nature, no inspiration by the Universal Spirit will be necessary. The same trait of consciousness which God will be using in inspiring them, will similarly be possessed by the 'jīvās' themselves, irrespective of the fact whether numerous conscious units are believd to be the inspirers of diverse bodies or 'prakṛti' as a whole, or One Omnipresent Universal Spirit is accepted in their stead. The acceptance of One All-Pervading Conscious Being is free from all doubts and flaws of conviction, whereas the belief of innumerable conscious units is fraught with many a doubt and defect, which are beyond all rational resolution. It can safely be said, therefore, that the belief of countless conscious finite souls is not logically defensible and unassailable.

*Here ends Section Third of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

Fourth Doctrine : Fourth Section

*Doctrine :* **"The soul is a tiny portion of the universal Soul."**

The notion in respect of the soul being a tiny fragment of the Supreme Being is subject to & easily the breeding ground of many objections and gnawing doubts. The part-and-the whole relationship is always found to exist in an object which is composite by nature and is possessed of separable parts. If the soul is believed to be a composite object, like 'prakṛti' it will have to be regarded as amenable to activity, changeful, prone to motion, and mutable by nature. The term 'portion' implies a fragmentary part of a whole. For instance, a pitcherful of water taken and separated from the sea, will be called a portion or fragment of the sea-water. In the domain of cause-and-effect, the effect is no new creation, except for the causal substance having been turned into a new state of being through a mutatary process of transformation out of its former condition of existence. Merely that apparent change of condition pertaining to the essential cause begins to be called its effect. A 'portion' or 'fragment', however, is quite another matter. Herein the original and genuine form of the object concerned remains unchanged. The substance itself continues to be the same in every respect ; only some of it, separated from the whole and consigned to another place, begins to be called its 'portion'. A portion or fragment has no other difference from the whole save its place of transference or the vehicle of its separation from it. Its form is exactly identical with that of the whole. Now, according to the doctrine under examination, a fragment issuing out of the Supreme Being should be termed as 'jīvātmā'. But such fragmentation will be possible only when God Himself is believed to be of a nature where apportioning of this sort, divisibility or disintegration into separate units may at all be possible. Only then God's countless fragments or portioned units can issue out of Him ; but in that case, He cannot but be regarded as an entity liable to partition, changeable, divisible, elastically flexible to wax and wane as well as transitionary in nature. Besides, He is portioned off into a multitude of countless fragmentary units. Why should they be, then, merely 'tiny bits' of Him, and not all type of even larger and smaller ones, too ? What name will you be giving to those still smaller or larger bits ? That variety of smaller or larger fragments is nowhere met with in practical experience of life. This kind of divisibility of the Supreme

Spirit fosters a number of demerits in Him. It also renders His Omnipresence as well as solemn subtleness altogether impossible. Moreover, some other external factor bringing about this division of the 'jīvātmās' out of Him will become indispensable in that case. Such a mighty factor, too, is neither a feat of experience, nor anyway ever heard of. Again, where will be the check to a still further division of 'jīvātmā' itself into subsequent divine fragments, inasmuch as it cannot be said to be the last and finally indivisible portion of the Almighty ? When it comes to a matter of faith in the fragments of God, it can be easily possible to believe in the fragments of jīva as well. Thus, these fragments of jīva may themselves be further fragmented, and so on without end, until the faulty state of abeyance of decision and uncertainty of conclusion confronts us in the face. Also, there must be some causal factor as well in the separation or formation of these divine fragments. What is that causal factor ? That, too, remains uncertain and unknown. At the same time, you also believe that these Divine fragments are subject to deeds and their repercussions. Are these deeds and their recoiling effects of a later inception, or they have been eternal in their origin ? In case, they are temporary, what is their source of origin ? If eternal, on the other hand, how and when did they come to be associated with the 'jīvātmā' ? If they came to be linked with it by some external factor at a particular time, they cannot be called eternal, in that case. This Divine Fragment called 'jīvātmā' by you will have to be admitted as time-bound and short-lived, for it has come into being after its separation from the Whole, and shall once again be returning to it for re-union. In that case, its earlier inception as well as the final disappearance become a temporary feature. Besides, while the 'jīvātmā' comes to be re-united with the Supreme Being, will it be doing so with all its earned samskāras of deeds and their fruits ? If the re-union takes place along with them, the Supreme Spirit will have assumed the character of a promiscuous and heterogeneous jumble of all sorts of things, with no characteristic unity of His own inviolable Nature, as happens to the fragmentary 'jīuātmā' itself. On the other hand, if they are left behind, then at the time of its future separation and return will it be attracted by the same residue of samskāras, or some other cause will be responsible for its coming back to the world ? After all, some reason for its actual formation and separation from the original whole must be there. But no such reason seems to be in existence. After coming into being as a separate unit, where does it operate ? Is there any such region as might be inhabited by 'jīvātmās' exclusively without God's Pervasive Presence ? Outside God and Prakṛti, where is that place located, and what is its name ? If after such relegation from the Absolute, these Divine Bits percolate 'prakṛti', here and there, that will mean God's absence from there ; in that case, who will look after the orderly conduct of dead Matter on the

whole ? This will naturally lead to a distinct division and allocation of spheres of God and 'Prakṛti', respectively. A quite distinctive room for 'jīvātmās', too, will have to be assigned. Does human experience in this world confirm the notion of God's Presence restricted to a particular region, whereform He might be controlling and supervising the material world as well as that of the jīvas ? This will be something very similar to what happens on this imperfect planet of ours, where some suzerain overlord might confine himself to one special place and from there carry on his feudal administration and control. If such a plight of polity prevails even among Divine dispositions, all the difference between a perfect world of the Almighty and the imperfect one of human hob-job will have smoothly disappeared. Both will share each other's woeful fate. Concluding this analysis of the doctrine, we may not be unmindful of the fact that "this untenable concept of the part-and-the Whole fails to answer a number of pertinent objections against it."

The over-all position is that neither a God of this nature is proved, nor does a living soul draw inevitable conviction as a Divine Fragment in essence. Acceding for a while to the Theory of Perfectionism, even if we suppose that it is a Divine Fragment, a totally awkward situation will arise, inasmuch as one particular region will be dominated by 'prakṛti', another by Divine Fragments in the form of 'jīvātmās', and still a third by a Mutable Supreme Spirit, in the world. Now, where will the venue of these three independent regions be, and who amongst them wiil be their main prop ? For these poor isolated jīvas a very precarious position will have been created. Should they tend to turn towards 'prakṛti', or towards the opposite pole of God ? Their Divine isolation has placed them in a dire situation like woefully helpless orphans. The neglected orphan-like jīvas, fatefully destitute of the care and affection of their departed parents, will have nothing, like their bereaved counter-parts, but a tale of shattering woe to tell. And so on ; even much more ; for the like reasons, a part-and-the whole arrangement of Divine Presence seems to be a sheer impossibility. God, as well, undergoes a change of relationship from an Undivided Single Unity to that of a Governor of 'Subs' or incomplete parts. The individual souls take on the hue of divine fragments ; in a way, all those Divinities put together may come to be termed as God ! As for example, there is our body to which its different limbs and subsidiaries belong and which they are meant to serve as its useful parts. In this case, an identity between the two—the possessor and the possessed —is to be taken note of. Will there be a similar identity between God and the jīvas, too ? Why, you believe the souls to be the fragments of God. Now, a fragment or a portion of a thing always has an isolated and different existence of its own. The parts of the body, however, have no separate identity of their own ; wherefore this illustration is

faulty and inapplicable here. Nay, a stack of wheat should serve us better. Is God, therefore, like that heap of grain, a mere multitude of the jīvas, and nothing more ? That is why, it appears, having issued forth from Him and discarded their own grand community, the living souls are contented in their isolation ! Afterwards, at the time of 'mokṣa" or the Final Doom, they will once again mingle together in their original state of solidarity. In a situation like the one before us, no distinct Entity of God other than a conglomeration of all the petty souls seems to be determinable as a positive Being. If little isolated bits of the Almighty ever being separated from Him go to make the countless 'jīvātmās', a certain time is sure to come when these sparking bits may entirely eat and split up their parent source, and nothing of God may be left in store for the future. Your feeble argument that God is so endlessly Vast that even this process of splitting cannot finish Him up, will be futile ; for a thing eternally given to fragmentation without ever a chance of recouping its former fullness is sure, at long last. to meet with its unavoidable total extinction. The support that you lend it by saying that the fragmented souls in the end will make a return to their parent stock and then, once again, God will be fully replenished as before,' makes little headway ; because this outward and inward traffic of souls in God will be a perennial feature, and a Deity who is eternally subject to splitting and then recovering becomes liable to changefulness like Matter itself. 'Prakṛti', naturally remains prone to division and then its final restitution. During the phase of its final Doom, all its particles constituting the multiple workshops of Nature, revert and get absorbed in their first Cause. Do these fragments of God as well revert during the Doomtime and similarly get absorbed in the Divine spirit ? If that is so, no marked distinction will be left between God and 'prakṛti' in this respect.

Their difference, of course, will still lie in so far as 'prakṛti', in the beginning of creation, will undergo the metamorphosis of its various effects and have thus provided the entire structure of the universe, while God will start emitting forth His conscious fragments in the form of jīvas, at the same time. During the Disintegration period, all material objects of experience having been withdrawn by 'prakṛti', the souls also would return to their old generating stock. However, there must be some efficient or purposive cause which may be responsible for the separation as well as the ultimate restitution of these souls as a decisive factor. Possibly, you may point to the accumulated samskāras in the 'citta'. But, by that time, they, too, would have lapsed into 'prakṛti', their material cause.

**Question :** Does God bring into being these fragmentary souls first, or the creation of the material world prior to it ?

**Answer:** If these self-conscious units were to be first brought into existence, then on what support, and where, will they be staying? Until Creation comes into being, what do they do in the meantime; for, as yet, even the body and the inmost central faculty (antah-karaṇa) have not been created? This awkward and unfortunate condition of theirs deprives them of their identity with God, on the one hand, and, on the other, robs them of their chances of material fulfilment. The long process of Material Creation itself takes not hundreds but thousands of millions of years in completion. For this stupendous stretch of time, these supremely conscious fragments must remain idle and entirely useless—waiting, and wearily waiting, for the birth of the universe and its opportunities! Contrariwise, if this Divine soul-emission takes place after the material creation has been thoroughly effected, how, then, will the fourfold inner faculty (antah-karaṇa catuṣṭaya) and the three—subtle, causal and gross—bodies have access to them and acquire a corporate living adjustment? Up till the moment that precarious incorporation is achieved, in what way will the three bodies be fostered in the absence of the soul's penetrative association? How will they be evolved, after all? On account of these many predicaments, the notion about the soul being a Divine fragment of God is fraught with a number of doubts and objectionable situations, for which there seems to be no satisfactory answer. On one side, the creation of the conscious creatures will be superfluously increasing, and on the other, the material world will be ever more and more blindly groping in its dark ways of enterprise. At long last, the two Conscious groups will be united. The Supreme Consciousness will also be affected by changeability. And His changeable nature will render Him subservient to some Other Power. That, in its turn, will deprive God of His Main Prop of Supremacy, that is, All-Pervasiveness and Indivisibility. For all these irrefutable reasons, the notion that souls are Divine Fragments of the Supreme Spirit Himself carries little validity and still less conviction. God and the souls alike become changeable entities according to this concept. In fine, it may be firmly concluded that the finite souls as such cannot be looked upon as the Divine Fragments of an Indivisible and All-Pervading Supreme Consciousness that is by Its very nature absolutely Pure, Wakeful to Its surroundings, as well as Superbly Free and Unrestricted in all respects.

*Here ends Section Fourth of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

### Fifth Doctrine : Fifth Section

*Doctrine :* **"The soul is a creature of God."**

This doctrine is altogether incredible and shallow in thought. It turns the Supreme Being into the Material Source out of which alone the living soul could have been created. All material cause must inevitably be changeful, mutable, and liable to diverse transformations. The soul, too, in consequence of this, will have to be treated as a resultant effect of a transitory nature like 'citta'. As 'prakṛti' has its material creation, in the same way, another series of living souls will be launched into being by the Supreme Spirit. The creation by 'prakṛti' is inert and without life ; another by God will be conscious and possessed of life. But according to your belief, He closes His Conscious Series, once for all, after the initial creation of the souls. The first-born spirits have given births to no further spirits. By giving rise to a large number of successive effects, one after another, the 'prakṛti' has produced this vast and mysterious Universe ; God, however, has brought to a sudden end His conscious progeny of souls after the very first release of the instalment. Besides, if the Supreme Being is supposed to be the material source of conscious creation, some other higher efficient cause of an equally conscious nature will have to be conceived of as enjoining upon Him the task of creating these souls, or, at best, superintending an adequate production of them by Him, after all. In a manner like Brahma Himself, becoming the source of motive energy imparted to 'prakṛti' for evolving its creative phases, some other Omnipresent and Unsegmented Conscious Power must activate Him as well in respect of His conscious creation. Somehow, God has come to stop the creation of souls unexpectedly after the very first generation. Their second, third, fourth, and many more generations ought to have been brought forth, but it seems it has not been possible. The conscious posterity of souls should have been fed by other subsequent generations. However, after turning Himself into the initial set of living souls, apparently their Creator had a second thought in regard to their further propagation, and all prospective modifications in Him came to a sudden end. The Divine Process of the first mutatary transformation into conscious spirits became the last with a jolt. The entire plan of transmutation of the conscious units fell with a thud. According to this belief, on the one hand, God has become the material cause in respect of the finite spirits ; and on the

other hand, towards 'prakṛti', will you regard Him as the efficient cause? Or, do you suppose that the Supreme Being is the material cause of 'Prakṛti', too, implying thereby that from the same Brahma sprang both the conscious and the non-conscious materials of the world? But what comes to be seen in Nature in the world is that conscious causes produce only conscious effects, while the inert ones give rise to inert things alone. Inertness and consciousness are both mutually exclusive and opposite traits; for which reason, the birth of the inert out of the conscious is never a fact. The qualities belonging to the material cause are positively and exclusively inherited by its effective result. The acceptance of the principle that the inert produce inert things and the conscious produce only conscious ones is in general agreement with, and aptly confirms, the common experience of everybody in daily life in the field of inert objects giving rise to inert products. For illustration's sake, let us take the Earth, out of which buildings, bridges, vessels, stones, iron ingots, copper, gold, and many other material things are ordinarily seen to be produced. This is a practical fact which is a hundred times verifiably true. The rise of the conscious soul out of the Universal Consciousness makes It changeful and transitory like the Earth. Under such a notion, God's Indivisibility, Aloofness from action, Eternal Identity, and All-Pervasiveness will cease to be His characteristic traits of nature. The central distinction between Him and Matter vanishes at one stroke of fancy. As the material cause of finite souls, He must become Changeable by nature. Therefore, the notion of the rise of 'jīvas' out of the Universal Spirit does not seem to be intelligently convincing. You will have to admit one thing more that as 'prakṛti' by itself is never capable of creating anything, but always requires God's or any other conscious power's intervention or incitement to activity, similarly, God, too, will stand in need of outside inspiration for bringing souls into being. What is that other factor, which will be able to help God? No such entity comes to be seen in the world. For these many reasons, the creation of souls neither by, nor out of, God is convincingly proved. The Supreme Spirit Itself is without parts, without change or transmutation of any kind, without dimensional limitations, or bounds of space confining It to a particular region of Its own, neither a mutatary effect, nor the material cause of anything else, giving rise to the souls out of Its Blessed Self. As such, the souls cannot be thought of as springing out of God Himself. They will have to be treated as everlasting conscious entities. There is no other source as well out of which they might possibly have their birth and bloom. Matter is lifeless and non-conscious: so that it cannot be the cause of conscious effects. Brahma is Omnipresent, Indivisibly Unsegmented, and Superbly Free from all sorts of change and variation. How can, then, the finite spirits emanate out of Him? Consequently, whether you believe the soul to

be infinitesimally small, or permeating the entire body, you will have to regard it as a permanent, timeless, and immortal entity. There seems to be no possible material or conscious source from which it might be supposed to have sprung. On account of all these searching deliberations, the finite spirit, under all circumstances, is conclusively proved eternal, birthless, ageless, deathless, pure, immutable, conscious and without specific faculties, or the so-called parts of a whole (niravayava).

If, at any rate, "souls are believed to owe their existence to God", in that case God as their material cause must be liable to partition, and so must the soul itself be, likewise, as an effect. Only a substance which is prone to separable parts can be the material cause of its effect. In case God is believed to be with separable parts, He must at the same time, be possessed of other allied qualities of changeability, mutability, and transformability from one state to another. In this way, a number of flaws will come to belong to the Supreme Absolute as well as the off-springing finite soul, because the natural deficiencies of the soul must, in the first instance, be found to belong to its material source, God, as well. Characteristic qualities or traits, shortcomings or peculiarities, intelligence or idiocy pertaining to the causal source are unfailingly inherited by its effective offspring. Thus, the foregoing considerations pointedly bear the gist that the finite spirits cannot be the offsprings of the Supreme Being. Again, it is very often a bitter fact of life that the physical maladies of the diseased parents visit and assail as natural heirs the loyal bodily mansions of their children without pity or any sympathetic commisseration in their behalf. The children's spring of life rises from the parents' bodies and their natural essences in combination with each other. As a result of this inevitable feature, the offspringing children, too, become suffering victims of diseases with which their parents have been concerned. Generally, when the diseases of boys and girls are diagnosed, many of them are found traceable to their parents. So this traditional chain of parental maladies also goes on pursuing the succeeding generations one after another. For that reason, in order to put a stop to that unwholesome descent of family diseases, such children as are found subject to traditional maladies should not marry, or be allowed to marry, in the interest of total social well-being, Only then there can be a riddance from this malignant heritage of generations. Likewise, the spiritual maladies like ignorance, etc., that are visible in 'jīvātmā', might and must have been inherited from its Holy Father. But you refuse to attribute any flaws in the Almighty. In His progeny, however, in the soul, you admit a number of them. If it is maintained that its deficiencies are due to or have resulted out of its constant association with the body, or the primary inward faculty (antahkaraṇa), in that case the fact must not be lost sight of that there is the Divine Proximity also equally constantly existing with 'prakṛti' or Matter

and its off-shoots. As such, material limitations and deficiencies should creep into Him as well on account of that constant association. But *it is never and nowhere* displayed that He imbibes any of them, at all. At least, He seldom seems to complain of His tale of tags or woes and troubles; as we men often do actually lamenting of our woes and sorrows at the loud beat of drums to others, and knocking for relief at the doors of doctors and other indigenous vaīdyas. Had the finite soul been the Almighty's son, or His Offspring, it also like its progenitor, must have been absolutely pure, intelligent, free and unblemished, which you hardly believe to be so. You are, on the other hand, at pains to paint it as suffering from ignorance, deficient in knowledge, and unremittingly plagued with fleeting pains and elusive pleasures. Does it not all converge to mean that the finite soul or the embodied spirit of man never was, nor will it ever possibly be, an off-shoot of the Supreme Universal Spirit? Ultimately, at any rate, we shall have to grant a free and independent existence of it. Compulsive Reason forces us to think of the soul as a self-evident, dispassionate conscious entity, out of the binding range of cause-and-effect, inherently pure, intelligent, free, and without stains and blemishes. Then alone an emancipation from the worldly woes is possible, and your plaint of unintelligent ignorance will also be liquidated. The concept of the soul's emancipation, or 'mokṣa', at last, can be practicable only when it is conceived of as an eternal entity, self-possessed in righteousness, genuine intelligence, purity, wakeful consciousness, and everlastingly free and unbounded. Otherwise, the hope of a 'consummate cessation of sufferings' in life and of consequent liberation (mukti) from the shackles and bondage of the world will ever remain a mirage-like delusion, pleasing in its image, but disappointing in experience, and leading but to the blind alley of Despair. All these pains, sufferings, deficiencies, etc., will have to be believed as concomitant characteristics of the inner primary faculty alone. That faculty, of course, happens to be a creation of physical Nature, is consequently changeable in nature, prone to fluctuations in knowledge as well as ignorance, and having been an object of material creation, is a subsequent effect or modification of primal Matter. Hence, the qualifying attributes of 'prakṛti' are quite heritable by it. On account of the soul's close proximity to it, man, out of his sheer ignorance, goes on superimposing the defects and shortcomings of the physical faculty in vogue on the innocent, unobtrusive, neighbourly soul. Under impact of the same short-sighted ignorance, he continues to lay mirth and misery, too, at the door of the poor unconcerned soul, which has nothing to do with those palpable experiences of earthly life. This misconstrued illusion concerning the soul, its pleasure-and-pain, intelligence and ignorance, birth and death, or freedom and bondage, is thoroughly dissolved and finally set aside only when a true knowledge and realisation of the genuine

state of both of them has dawned upon the seeker. As a result of this darkening mantle falling away from his vision, he begins to discover himself now as an eternally ageless, conscious, and dispassionate entity, without the need to act, and a whole without separable parts—an Absolute Conscious Existence or Being of Blissful Essence. The above discussion helps us in arriving at the conclusion that the soul does not emanate from the Supreme Being, or any other source, for that matter. Due to his deficient knowledge and imperfect intelligence, man has erroneously been regarding the soul as a creature of Divine Will, owing its origin to an extraneous factor. In reality, it owes its existence to no other creator ; but, on the contrary, is eternally self-existent.

*Here ends Section Fifth of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

### Second Half

Sixth Doctrine : Sixth Section

*Doctrine :* **"The soul was first of all blessed with knowledge by God Himself, and ever afterwards it has been fluctuating in its possession."**

It is altogether a controvertial view whether the soul initially received knowledge from God Himself. We shall prefer to examine it here. Now, before the soul came into its possession by favour of God, was it entirely destitute of knowledge ? If so, what was the cause of it ? Prior to it, had it been eternally ignorant, or some particular reason or cause had turned it unfortunately into its blank state of consciousness ? In case of some other cause, what was that external cause which led to its involvement in a temporary phase of ignorance ? Besides, if this ignorance is a passing imposition upon it, then passing things are always transient and remain so for good. Contrarily, if it happens to be the soul's natural and inherent trait, then inherent nature is everlastingly indestructible, and its ignorance as such can never be completely discarded. The nature of everything is always concomitant wlth its existence. For example, tangibility is the natural trait or quality of air. It means that so long as air is in existence, it will invariably continue to touch other things and produce in them a

sensation of that sort. It can never be separated from its quality of 'touch'. Likewise, the soul's inherent and natural ignorance, for that very reason, will never be eradicable from it, and the soul will always remain subject to a perpetual ignorance. On the other hand, if ignorance was imbibed due to some extraneous factor, and knowledge is augmented through some other source—as you might well aver, through, God, or a teacher—how does that All-Pervading Spirit do it, is not intelligently understandable. So far as the teacher is concerned, of course, it is a veritable fact of experience that he does impart and improve knowledge of men and women in the world. But before knowledge may thus be received, what is the genuine and primal nature of the soul itself : —is it a blank void of ignorance like any other inert substance, or partially possessed of some rudiments of knowledge, at least ? If it is taken as completely void of knowldege, wherefrom does this void arise, or is it its natural trait, after all ? In case this unmixed ignorance is believed to be a primeval condition of the soul, it can never be expelled out of it. But, if it is a foreign imposition due to some outside factor, that unwelcome agent must be known and explicitly declared. Moreover, on the removal of that cause of ignorance, what will be the real and natural state of the freed soul should equally be well-apprised. Again, when initially God gave knowledge to the souls, why does He not give it to them now ? If He could impart it then, He can very well do so even now—why has He ceased doing it at present ? He ought to come out in help of mankind even now. But He is nowhere seen making a gift of it to anybody in the present. Had He been accustomed of doing it in the past, human teachers or guides in knowledge would have become an unnecessary fossilized relic of mere curiosity for man. God would have thoroughly enriched human mind once for all. When, now, knowledge is acquired from a teacher, first of all in the beginning also, a teacher must have given it to others ; because what is natural for a teacher in the present, must have likewise been so in the past as well. Man's knowledge is always cursed to be deficient and limited, from whomsoever it may proceed to him. Knowledge itself is endless and vast, and He, in quest of Whom and Whose knowledge man is always interested and ceaselessly busy, is also Endless and Unlimited. If he lays his hand on 'prakṛti', he finds that it is boundless, too. When he turns his eager look on God for satisfaction of his thirst for knowledge about Him, he is similarly at sea without a shore to greet his eye.

The soul's capacity for knowledge must obviously be limited and restricted ; for its nature is finite, narrowly confined to some small space. It is housed within a small frame of the body. Hence, in its knowledge as well, it should naturally be limited and circumscribed. Is the ignorance to which it is a fallible heir, due to its association with the inward sub-conscious faculty (antahkaraṇa), or is it its own native characteristic ? It is

quite likely that you might unwarily be attributing to the soul the ignorance that really belongs to the subtle inner faculty ('citta'). If, however, it be admitted that the soul is merely supposed to be involved in ignorance in lieu of the antah-karaṇa, then it cannot but be regarded as an 'everlastingly wakeful nucleus of knowledge' itself. Such media and means will have to be adopted in that case as may denude and unmask all chances of a false and plausible imposition upon it. A total expunction of the mind's influence on it in such circumstances will be enough. If its link with the sub-conscious is taken as the source of its ignorance, in that case what was its own original nature—devoid of knowledge, or inherently possessed of it ? If it was of the wakefully knowing nature, then it would need no other further new knowledge of any kind. If, on the contrary, it had a blankly ignorant nature, which must, at any rate, be taken as its concomitant characteristic, in that circumstance, an inherent void of knowledge is neither increasable nor malliable to reduction. It will always remain static and inflexible in its ignorance under that condition of blankness. Such a natural absence of knowledge will not be rehabilitated by Divine Revelation, nor still by the teacher's altruistic and selfless guidance. Consequently, the tearing away of its chains of bondage of the resultant attainment of 'mokṣa' also will become impossible. The inherent nature of a thing is never destroyed ; it is eternally co-existent with the thing itself, and perishes only with the perishing of the principal to which it belongs. For this reason, an ignoramus *per se* can have no chance of his liberation from the shackles of the world. If, somehow, ignorance is believed to have arisen out of some extrinsic source, in that case, of course, it cannot be lastingly permanent and durable. Some time or the other, the acquired inflow of knowledge must come to its life's end ; for it is an external acquisition. The mokṣa that is attained by virtue of its acquisition, also must come to exhaust ; for that, too, is but a change of state. Ultimately, therefore, a tendency to increase or decrease of knowledge as well as ignorance in the soul will have to be admitted. And an object which is liable to increase or decrease cannot but also be fluctuating, transitory, mutable, and transformatory by nature. That will leave little distinction between the material off-shoot, 'citta', and its conscious inspirer, the soul. Whereas, in conceiving of the soul as an eternal entity of pure embodied knowledge in essence no flaw will be clinging to it, —neither a vacillating tendency in its knowledge or ignorance, nor any other change of state or transmutatory process will be attachable to it. A pertinent query must be answered here, that inasmuch as the soul is believed to be knowledge incarnate, why does it then always think itself to be captive and ignorant ? That, indeed, is *the* misconception in its sub-conscious strata (citta) under which it is always labouring. As soon as this delusive and mistaken notion is got rid of, the soul begins to be rightly perceived as perpetually steeped

in knowledge and naturally enjoying its eternal freedom. But, at what juncture in the past did this pseudo-trend enter the soul ? Some people think that it has been dogging the soul's infirm steps ever since time without a beginning ; a few others are of opinion that it is a passing phase of deficient human intelligence. One thing is certain that an error of perverse cognition without its inceptive stage will mean an eternal affair, and as such it will never be possible to eradicate it quite completely. If a delusion was never weeded out before, what chance of being uprooted may it have now ? On the other hand, if it is taken as a temporary, passing shade of a cloud, it recurrence as well as dispersal will always retain their ever-haunting feasibility, so that the hopes of a final liberation, too, will be badly jeopardized.

**"Utmost extinction of sufferings"**

**Premise :** Is the "Utmost extinction of sufferings" ever possible ? A particular region or state known as 'mokṣa' (liberation or emancipation from worldly woes) of the soul appears to be a certainty ; because all the scriptures of the world, Vedas, seers and sages, prophets, and divine incarnations with one voice say that an absolute emancipation from life's miseries is its highest aim. If freedom from woes were not something real and worthwhile, all human efforts of riddance from sorrows and aspirations for the highest consummation of life or 'mokṣa' will become meaningless.

**Examination :** At first, we would greatly appreciate if we were to know whether misery is considered by you as an adjunct of the 'citta', or of the soul. If it is an attribute of the 'citta', then '*citta*' being a modification of 'prakṛti' or, say, 'avidyā' must have inherited it from its cause. The traits of the cause must inevitably be shared by its effects. And these qualities in an object thus produced become almost natural and inseparable from it. No natural trait or characteristic can ever be wiped out, though it may be slightly moderated or toned down, and its effects, too, somewhat reduced or improved. But it can seldom be completely annihilated. Consequently, an utter dissolution of misery for the soul seems to be impossible. So long as the 'citta' remains associated and allied with the soul, a thorough void of woe, or abolition of sorrow will not be the human destiny and the attainment of the aspired liberation will remain an airy ideal.

On the contrary, if misery is attributed as a quality of the spirit, then a doubt arises whether it belongs inherently to the spirit, or is the effect of some extraneous cause upon it. A natural trait is inalienable, and throughout clings to the nature of that object. It perishes only with the perishing of the object itself. But, if it is a corollary of some other

cause outside it, then before being subjected to that cause, what was the soul's own primary nature ? If it is supposed to be knowledge-based, in that case it will have no room or allowance for an absorption of ignorance. Ignorance will not be able to penetrate it by virtue of another particular cause. That causal source itself will be rendered useless and futile. After all, you will be obliged to view the soul as eternally free and unbound.

**Objection :** If the soul be taken as perpetually emancipated and unshackled, how will its obvious behaviour in day-to-day life as 'feeling happy, or unhappy' within itself be explained ?

**Explanation :** Basically considering the issue, it is found that joy and sorrow are really the characteristic reactions and tendencies of the mind, or 'citta'. Never-the-less, owing to his short-sighted ignorance, man is constantly super-imposing them on and attributing them to the soul in himself. Otherwise, in every sense, the soul continues to be as much genuinely unsullied and pure, untouched by sorrow as well as joy, and unfettered master of itself before the myopic misconception is cast off, as it is after the bleak delusion or ignorance has been completely overcome. At any rate, the notion of the soul's alternate involvement in the dual opposites of knowledge and ignorance is scarcely upheld by reason as well as commonsense in so far as its change from a state of prior ignorance to another of full cognition is concerned. In fact, it was never a victim of blank ignorance, nor is it so at present, and will never suffer from it in the future. It is an Everlastingly Knowledge-impregnated Conscious Entity. It does not stand in need of a gift of knowledge either from God, or from a teacher. In order to mitigate the ignorance appertaining to his mind or 'citta', indeed, a man is required to undergo arduous efforts and labour ; but that is a condition belonging to the field of knowledge imparted by the teacher or the *guru*. Not so in the domain of Omniscient God, who is absolutely free from all adjuncts of a 'give-and-take' propensity. Hence, knowledge was never imparted or revealed to the soul by God ; it is not being done now; and can hardly be expected to occur in times to come.

We may also deal here with the point "whether the knowledge that is credited to the soul may be variable and fluctuating." In this context, the first thing to remember is that the soul's knowledge never fluctuates. It perpetually continues to be the same, and undergoes no change or transition at all. The apparent variability of knowledge is really due to the fickle tendencies of the mind and the cognitive faculty. The mind and the intellect as such happen to be created objects, wanesome and changeable, and given to many fickle phases. These different aspects or phases of their 'being' are manifested or produced only under association with the soul. In the absence of that alliance these transformative processes

are held in abeyance. They remain altogether incapable of manifesting themselves. The 'citta', at last, along with its numerous propensities, returns to its material cause, the 'prakṛti', wherein it finally gets dissolved. This is usually described as the soul's ultimate Emancipation, or the Steady Recapture of its pristine Glory.

The foregoing discussion or explanation leads us to conclude that the soul's knowledge is not liable to vicissitudes, like that of the Supreme Being which is also absolutely free from all likely shades of variation. A belief in the vacillating knowledge of the spirit automatically lands the believer in an impossible position of admitting the soul also as mutable in nature, with the inevitable result that like 'citta', the soul, too, will assume a wanesome and mutative nature. Both will be having the same traits and qualities. In fine, a waning or waxing, an inception or extinction of the soul's knowledge never takes place. The soul must invariably be conceived of as a perpetually knowledge-based conscious entity. The very idea of a fluctuating knowledge on the part of the soul appears to be irrational and even insensible.

*Here ends Section Sixth of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

### Second Half

Seventh Doctrine : Seventh Section

*Doctrine :* **"In respect of reaping the fruits of actions, the living soul is dependent. Their dispensation is in the hands of the Almighty God !"**

**Explanation :** When the soul cannot be associated with any doings or actions of any sort, the idea of its reaping the fruits slips out of its very basis. It may be argued that action is a concrete physical fact emerging from the body in day-to-day experience of activity, and generally its fruit is also experienced by means of the body in actual life ; both these phenomena are positive, undeniable occurrences of human experience. The body itself, being inert and lifeless, can have no trends of desire, etc., sprung from it. If it were capable of giving rise to such metaphysical tendencies,

even the dead body would have had them like the living one. But we know that the dead body has nothing of that kind. As such, what dissimilar other power within it is there which is responsible for 'willed' actions ? The material body is, at the same time, entirely unable to remember all its bygone deeds as well. Some other distinct factor or power is there which keeps a full count of them, and when the appropriate time comes, awards them quite suitably. Even though keenly desired, a fruit of action of itself may not jump into one's experience. It becomes a part of our experience under direction of some other power. We find no reason for believing that even God's intervention is necessary in respect of going through an act, or in getting its fruit devolve upon the doer. How can He be the Dispenser of fruits of actions, when He is far above the necessity of doing anything at all ? The award of the fruit, an analysis of all the repercussions of a particular action, an appropriate discernment and judgement of the right result of every action., —after all, who is *to do* all these things ? The awarding of a fruit or its dispensation itself is an action. And reason forbids all action to be ascribed to God. Some other dispenser of fruits, therefore, must needs be there. God Himself has nothing to do with actions, and 'jīvātmā' cannot be associated with doing anything—in that case, is the 'citta' or mind to be regarded as the hero of all this play of action, and 'Prakṛti' as the Grand mistress on the stage of Dispensation of fruits ? Both these premises are unlogical, inasmuch as the two supposed agents happen to be entirely inert substances. Under that stipulation, if one inert non-conscious is able to act and another similar inert non-conscious is capable of awarding its fruit, even God and the living soul can be easily dispensed with as unnecessary. But, in actuality, we do find the inert 'citta' as well as 'prakṛti' constantly associated with a conscious soul and God. How, then, can a system of dispensation of fruits of actions be evolved ? Actions must recoil in the shape of their fruits on the doer ; and, in actuality. it does so happen. If the reaction, or fruit, of an action were not to be borne by the doer, not even the dullest fool in the world will be inclined to do anything. But, no, the fruit of the least act on the part of the doer is to be borne by him. How it is reaped, we shall see in what follows hereafter. Whatever action takes place in our body or the willing mind, the chief factor therein is the 'citta', because the soul's first contact is always with the 'citta'. In consequence of this conscious contact of the soul, Karma or vibrating action is produced in the 'citta'. Hence, the 'citta' must naturally be taken as the material cause of every action. The 'citta' itself is inert and non-conscious and the actions born therein are also lifeless ; accordingly, their fruits as well must be inert and lifeless. When the soul has nothing to do with *Karma* or action, quite obviously Karma does not have its rise in it. An action invariably arises in the 'citta', and therefore,

its result or fruit must also belong to the 'citta'. It may be objected here that the 'citta' is inert, and it can have no experience of the fruits of various actions. To that our counter objection will be that the soul is neither the doer, nor the reaper of fruits ; and, consequently, it is totally unconcerned with the experience of fruits of Karmas. You believe in the immediate contact of the soul with the 'citta' ; in that case, where is the difficulty for you in regarding the birth of action or karma in the 'citta' by virtue of the soul's immediate proximity to it. The 'citta' is, of course, practically always undergoing diverse modifications. Various kinds of impulse-vibrations or 'vrttis' are ceaselessly rising and falling within it. The seed samskāras or impressions likewise continue to have their surface appearance and disappearance. These samskāras in the form of seeds of karmas are endlessly accumulating in the receptive depths of the 'citta'. The soul has no room to afford them. Even if the soul is believed to be finite and infinitessimally small like an invisible molecule, or particle of matter, it must refuse accommodating the samskāras. A tiny, wee little soul cannot have space enough for countless impressions of endless ages with no beginning in the past. Were it, on the other hand, treated as a pervasive element, in that condition, too, it can hardly hold them within it ; for basically it cannot project itself into an activity or operation implied in the process of giving-and-taking. Absorption and ejection, as such, are not its fundamental operative characteristics, because it is not a mutable substance, liable to varying changes. Eternally it continues to be the same, absolutely colourless, unaffected and unconcerned. You will find yourself in a tight corner, almost compelled to assume the 'citta' or the mind alone as the primary source of all actions. The rise of all *Karma* must be exclusively in the 'citta' itself, inasmuch as every activity and performance falls within its natural functions and takes place as directed by it. Justly, therefore, the taste of experience, or fruit of action, must be the share of the doer—the 'citta'—and not the innocent soul, which is indubitably ever free from action and its repercussions. In fact, on its part, only its immediate contact is called for, and as soon as that is available, the 'citta' automatically starts functioning to give rise to actions. Eternal equity and justice also demand that whosoever goes through an action, must bear its recoiling result of fruit, irrespective of its hard or soft nature. Hence, action and its reacting fruit cannot but be regarded as the properties of the 'citta' or the mind.

**Objection : "Who is then ultimately responsible for the dispensation of the fruits of actions, if you refuse to accept God as their Great Dispenser ?"**

**Answer :** Man is independent in action. The refined form or essence of an act lies in the lingering feeling or impression left by it in the shape of

its seed-samskāra. 'Citta' is the granary or store-house of such seed-samskāras, where all type of impressions of actions in their essentially subtle seed-forms are every moment being formed and accumulated. By means of memory they are being constantly raked up to the surface and made prone to yield their mature fruits. On the basis of these accumulated and, for the time being, projected impressions, man begins to launch out his industrious efforts and enterprises for providing himself with favourable environment, time, source, and other accessory materials for their satisfaction. As and when, as a result of talented industry, all these four congenial provisions are suitably effected, the samskāra is capably set for bearing the fruit and urgently impelling the body, the senses, the will and intelligence goads them on to operate in the actual field of action. Prolonged persistent industry and devoted pursuit of a purpose in this manner, bearing and promising their sustained fruit, present themselves in the end as inescapable sources of man's experience, which naturally leads to his final harvesting of happiness or misery, as the case may be. Thus, both categories of samskāras, good as well as evil, righteous as well as unrighteous, recoil and present themselves in their subtlest form either of joy or of sorrow. In respect of reaping the fruits of actions human industry is, of course, the chief factor. Therein God's help is not at all needed. So also a dependence on God's Dispensation of these fruits is not necessary. By personal diligence, as soon as the fourfold requisite media are appropriately accomplished, the action is directly rendered capable of yielding its own fruit. No servility to God and dispensation of the fruits of actions by Him is at all called for. Each individual type of action combined with its respective emotion or feeling of attachment or infatuation associated with it, determines and devolves its own corresponding fruit upon the doer in accordance with his characteristic trend of diligence. However, in the absence of favourable circumstances, time, source, and accessories—these fourfold requisites for its fruition, no action tends to bear its fruit, nor is the experience of that fruit anyway feasible. As such, these four pillars of the structures of Karma, as it were, are utterly indispensable. In a way, these four means not only stimulate but also compel an action to yield its pregnant fruit. God—so to say—need not take all the pains of keeping a count or detailed analysis of them ! This leaves God to as much Liberty from a whacking care as it nobly sets the soul free from a crushing wheel of action. Bondage is, thus, relegated only to the 'citta' or mind, as mokṣa itself will be ultimately its enviable lot, despite its being inert ; for it is herein that all action takes place, and. therefore, the result as well must be borne by it. God and the soul are absolutely for nothing dragged into this mire of action. In spite of their close contact with the 'citta', they remain taintlessly aloof and entirely devoid of attachment.

In regard to the final liberation or mokṣa of the 'citta' as well, a number of doubts arise. The 'citta' will always continue to be the abode of samskāras ;—in this present, the next subtle, as well as the third, highest super-conscious world, the samskāras are not going to perish. A rise and fall among these samskāras and their modulation is the natural function of the 'citta'. So that so long as 'citta' is going to exist, it will have a varied lot of samskāras within it. As they have been innumerably accumulating in it ever since time without a beginning, they will have no end to them. Hence, it is but a mere conjecture, or, at best, a fond notion concerning the 'citta' that ultimately it will be emancipated from them. Even if, according to the Theory of Perfectionism, its emancipation were admitted as possible, it must be deprived of its contact with the soul ; for, that will be the implication of its liberation. In the absence of that conscious source, how will the inert 'citta' left to itself experience or enjoy the happiness or bliss of liberation ? Whatever motion or activity or Karma, takes place, is always the result of an immediate proximity of some conscious force. During the blissful state of 'mokṣa', that close proximity of the conscious spirit will have been lost ; consequently, like a dull, loosened piece of stone. the 'citta' will have its only possible fate—lying exposed in its blind bleakness of perversity and inertia !

There is yet another consideration. During the final Doom of the material world, 'citta' also must meet with it doom, and recede back into its causal subtler Universal Mind or 'citta'. In that condition its own existence will be nowhere. A chain will follow, and the Universal Mind itself will slip back into its Cause, 'Mahattatva' or Cosmic Intelligence, which, in its turn, will return to its own primal Material Cause, the 'Prakṛti'. In 'prakṛti's' subsequent state of equipoise, no activity concerned with any type of experience remains in existence. As such, 'citta' also has no liberation worth its name. The notion concerning the emancipation of 'citta' should also be regarded as nothing but a miscalculation. *Per se*, the 'citta' is absolutely inert ; it has no capability of its own to experience pleasure or pain without the assistance and stimulation of the soul, whose significant co-operation it is robbed of in case of its liberation. All its conscious efforts, or karma-extensions, or the experience of happiness and unhappiness arose out of its close association with the soul. As along with these and other qualities and tendencies, after all, it gets absorbed in its material cause, not even a vestige of its projected experience or activity, even distinct existence, is left behind. The very sensibility of pleasure or pain, etc., is altogether gone.

**Objection : "What if, after the absorption of 'citta' in its own material cause, the attendant incapacitated cessation of troubles be regarded as its virtual emancipation from the allotted miseries ?"**

**Explanation :** If you would seriously take the absorption of 'citta' in its cause as its virtual liberation from misery, you may, and nobody can hold you back from doing so. But such liberation really has no use and meaning. Irrespective of the fact whether you are willing or unwilling to take it as such, during the course of Final Disintegration, the 'citta' or mind must take its solely destined course of getting absorbed in its immediate cause. The scope of these whims and fancies is limited but to yourself. Bondage and release, projection and retraction—these metamorphic transformations of the 'citta' are automatically going on undeterred during the creative and destructive periods of Creation in their respective order. These Inviolable Laws cannot be interfered with. Whether one perseveres in one's arduous efforts for 'mokṣa' or not, every ehained as well as free object during the course of Destruction will have to bow to its laws. Under those inveterate processes, both will be levelled to the same fate. Man's fond and fanciful conjectures about bondage and freedom from it relate only to the middling period of Preservation of Creation. His notions of pleasure and pain are accordingly formed on the basis of these imaginary states. That psychosis of pleasure and pain seldom seems to disappear from his mind. Until the time of Doom, it continues to haunt it in some form or the other as a gross or subtle experience. And births and deaths continue to take place in accordance with the impacts made by it. As the moment for Final Decomposition comes, the 'citta' with all its impressions of pleasure and pain dissolves and shrinks back into its immediate cause. The same is true in respect of the soul as well. Man's complacent fancy with regard to the soul's bondage and release confines him to the Creation's Preservation Period alone. Under that very credulousness, he is constantly busy endeavouring to get out of his jammed fetters, but till the last moment of death fair freedom does not smile on his sweating fondness. And that perpetually goes on, regardlessly of his pitiable plight. None the less, when the time of Doom descends, unsought Emancipation will be his soul's lot, without any force or diligence on his part, inasmuch as it will then cease to have its binding contact with the 'citta'. Its inevitable contact with the 'citta' alone is the source of all miseries. That association with the 'citta' is persistently lasting throughout the Preservation Period of Creation. Simultaneously, as long as this joint company endures, Karma or action, fruit-gathering, effort, and industry will also continue to thrive. These natural tendencies of the 'citta' have belonged to it since time without a beginning. The soul is blessedly free from them, and has nothing to do with their emergence or fall, at any rate. You attribute them to the soul out of mere erroneous thinking. If you desist from believing so, they will automatically cease to cling to it. It is a matter wholly concerning faith. The image of bondage is as much a question of belief as that of liberation or 'mokṣa',

after all. In the absence of all propensity to action, where is the logic of the soul's experiencing the fruits of any actions whatsoever ? Experiencing a result itself is an action, in a way. However, due to sheer perversity of thought, you are rather always super-imposing action on yourself. If, somehow, this beguiling delusion of mind is swept off, the soul for you will neither have a necessity of action, nor its earned fruit. The 'citta' and the soul will invariably remain what they actually are, without any change or transgression in their original nature, in spite of your numerous intellectual gymnastics. By its very nature, the 'citta' is changeable, liable to transformation, and perceptive of pleasure and pain, whereas the spirit is genuinely ever-free, taintlessly pure and unblemished, self-cognizant, and naturally set in Bliss as a Conscious Being. Both appear to be in mutual bond under a mental delusion. As this hazy delusion is cast off, the unblurred genuine nature of both of them begins to accost the vision quite distinctly. This awareness of the soul's primal grandeur dissolves and sets aside the whole image of fetters-and-freedom itself. The slyly frowning fancy, or feeling, of being in chains and want of freedom in despair no longer sullies the mind, nor is there any desire left for seeking the earned fruits of deeds from the Almighty.

**"In fact, you are as independent in reaping the fruits as you happen to be in your doings."**

How does one have the discretion of one's action ? Quite so ; e.g., you can choose to commit theft, if you please, take to plundering, speak as much falsely as you may, or in such other things of pious or impious, good or evil tendencies of freely chosen deeds you are completely at your own liberty. You are equally at liberty in reaping their fruits as well. For promoting the action itself, or fostering its fruit, the seed-form samskāra or impression of that action already exists in your 'citta' of mind. In order to sow the seed in appropriate grounds. you launch out suitable efforts for equipping yourself with congenial place, time, motive, and other accessory materials. You are free in preparing them to any extent and in the manner you like. You may have their provision, or you may not—it depends on your own sweet will. In every way, you are at liberty to yoke these fourfold means to your impulse. But without them your action will not come to fruition. It will continue lying inactive and dormant as a seed or samskāra without being fruitful. Now, these four ancillary media are entirely dependent on our industrious and diligent efforts. They suffice to produce the required fruit of the action. In their provision by us, God's intervention is not the least needed. Quite independently, we ourselves yoke them by our dilligence to the creatures of our mind. These four indispensable requisites prepare our field of activity for the growth of the fruits concerned. In that fertile field, we go on cultivating and fostering

many prospective actions and their related fruits. Accordingly, all kind of sacrifice, forward effort, austerity, enthusiasm, forbearance, strength and intelligence working as so many lieutenants of our interested diligence or industry in that particular field of activity go on providing fruitful sources of our actual experience in behalf of the samskāra or impulse-borne fruits of action. During these diverse aspects of our engagement, we do not at all require any help from the Almighty God. You are lying on your bed and are hungry. A full dish or plate of food is placed by your side on the table. Unless you get up, take a morsel or spoonful out of it, and place it in your mouth by your own hand, you cannot satisfy your hunger. Or, some helpful attendant, relative, man, or woman must take the food from the plate and put it for you in your mouth, before it can meet your need. In case you refuse to move the jaws and chew it with your teeth, then also, in spite of having reached the mouth, the necessary meal will not reach your stomach. In the prevailing circumstances, either you or another party interested in you puts the food in your mouth, and you chew it with some required effort, before you are able to satisfy your urgent want. In this whole process, God did nothing at all by way of helping you. It would have been possible to justify it as His help, if He had somehow Himself prepared the meal, brought it to you, and put it in your mouth. But, nothing having been done in your case, can aught be anyway ascribed to Him ? Strictly judging the argument under consideration, your own persistent diligence and the four necessary complementary means have exclusively been the Chief instruments in materializing and bringing about the fruit of the particular action. In all such little things, God has not cared to rush to our help. Why, in vain, do you weave round yourself a cobweb of servility to God that does not exist, by uselessly believing that He dispenses the fruits of all human actions ? What He is directly concerned with, or till now whatever has been done by Him, is mainly the Creation as well as the Disintegration of this vast world. In these unlimited fields, of course, His Presence and Direction are unavoidably needed. These tremendously boundless processes are projected and controlled by His Close Proximity alone, whereas the minor works of man's existence, having no great significance in the Cosmic Order of things, are allowed to be conducted and controlled by the immediate presence and contact of the human soul. We connot interfere in His Plans, and He does not choose to worry us by His uncalled for intervention in our pertinent affairs. You should now be clear in your mind as to the exact system under which the fruits of actions are governed and dispensed. Ultimately, neither God dispenses the fruits of our actions, nor are we required to depend on Him in this respect. We are entirely free to act and reap the recoiling fruits of our unrestricted doings. Readers, who will warily and vigilantly study this philosophy of action and dispensation of its fruit with open eyes and

attentive ears, and give an intelligent, unbiased, and earnestly impartial thought to it, are sure to be enlightened with the truth and reality about this doctrine of Dispensation of human deeds.

*Here ends Section Seventh of the Second Half of the Book,* **"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

### Eighth Doctrine : Eighth Section

*Doctrine :* **"All the living souls cumulatively together create the world. The concept of God as its Creator is entirely superfluous."**

Are all the souls that create this universe finite, or pervasive by nature? If finite and atom-like minute, then are they partless, or with parts? A partless substance cannot be more than One. Altogether, only One All-Pervasive, Partless Entity should be there, and it must also be the Subtlest of all others. As such, a large number of souls cannot be partless, at any rate. In case they are regarded as possessed of parts, they must simultaneously be admitted as changeable, liable to action, and mutable. Further, do these many souls carry on the work of Creation in their embodied form, or bodilessly? If they do it in an embodied form, what is, in that case, the material source of their bodies? It can be nothing else save the five material elements, or 'prakṛti' itself. 'Prakṛti' has not yet started its creation; wherefrom came their bodies, then? Hence, numberless embodied souls cannot create this universe.

Now, to deal with the other alternative, whether the unembodied or incorporeal souls create this world or otherwise. Are these souls limited to a particular number, or are they countless? If they are numbered, then 'prakṛti', or its five working elements being unlimited and without end, which of its specific portions will they be covering severally, activising, and putting them into motion? Who will control and direct them, and how will they divide and share their respective spheres? In what way will they arrange a systematic functioning of this whole stupendous world, or even a particular sphere of it, engaged in their own headlong whirlgig of motion? They will hardly have an Overlord to supervise them through

their concerted control and direction of things under them. So that a limited number of souls also appears to be quite incapable of creating a well-ordered universe by dint of their sheer unity,

On the other hand, if you suppose these souls to be endlessly innumerable, in what manner or mode will they all have a division or distribution of the spaces of *'prakṛti'* to meet their operation on them. Will (groups of) these extremely minute souls be sticking to or uniting themselves with every particular area of it, in order to give it the required 'go'? Who will set or fix them in their various places? Your doctrine braces no such third factor.

There is yet another doubt whether your doctrine takes 'prakṛti' as pervasive, or segmentary matter; atom-based, or extreme particle-based; which may magnetically draw and pull those different souls to be closely united with it, and also disengage them afterwards into inaction. Will those different souls individually unite with every minute particle of matter, or will they all together cover and combine with 'prakṛti' as a whole into its operative activity? In that case, will they be functioning as one large composite group, or in separate diverse units? If they form one big composite, 'prakṛti' also must be another such huge composite. Both these bulky groups unite together. Why do you go all this round-about way of forming a compact union of particle-or atom-like minute souls and then of creating the world by associating this with another solid block of 'prakṛti'? You may pin your faith straight on one All-Pervading Universal Siprit or Almighty God, who because of His subtle nature could be present everywhere, and so might thoroughly permeate 'prakṛti' in order to spin it out to its great activity and creativeness. Thus, the idea of countless atomic spirits creating the world also seems to be untenable. However, if you regard the elementary particle as the initial basis of the world's material cause, and also the conscious souls as infinitesimally small like particles, or, again, one material particle combined with one conscious particle-like soul, then, of course, it might be possible that the two combined inert and conscious particles may set about creating the world. But in that situation another difficult problem will face us. Just as a multitude of particles of earth element having come to form a solid body, have succeeded in giving shape to the planet Earth, so also innumerable conscious particles coming to a solid formation may be able to present a huge block of consciousness. That way, many large conscious bodies may come to exist, on the lines of material bodies in the firmament, such as Earth, Moon, Sun, and other heavenly bodies and stars. In a like manner, tiny conscious units coming to block formation may create immense globes of consciousness, or other conscious worlds like the present habitable material ones. You have, therefore, a good reason to believe in One Conscious Omnipresence, which by its sheer close proximity

may act as the Efficient Cause of creating this entire Universe. The conclusion may well be drawn, now, that even countless souls combinedly cannot create this world. You are simply labouring under a delusive notion, which is totally as inconsistent as it is baseless.

**"There is no other way out for you except to believe in a Great Omnipresent Conscious Force."**

"There is no other way out for you except to believe in a Great Omnipresent Conscious Force,"—irrespective of the fact that you may regard the elementary particles as the material cause of the world. For instance, ether is the subtlest of the other four elements. The particles of the four elements are ever moving about through it, and also bringing about the formation and destruction of different objects in its midst. If you consider the etherial void to be eternal and pervasive, then these other particles will have to be admitted as possessed of parts. But you are opposed to the concept of a particle's divisibility, and take it as an ultimate unit of matter. You do not accept inter-current space also within the particle. When they have no space or void within them, how will ether penetrate them ? In that case, it cannot be proved and maintained as eternal and pervasive as well. At any rate, your belief is obviously erroneous. You say that ether is permanent and pervasive, but it cannot penetrate the particles resting within it, by what standard can it, then be termed as 'pervasive' ? Or, otherwise, the particles must be regarded as divisible.

If you put down the creation of the world on the basis of one conscious particle or spirit united with another inert particle of matter, then also creation might be possible. But this view gives rise to another doubt as to where those numberless inert-conscious units of particles will find the necessarv staying space for them. The etherial void being admitted as eternal and pervasive, the particles will be provided with space for moving about and belng active. Besides this, an additional Conscious Force must be there to provoke and urge those innumerable conscious units as well as inert particles into mobility. Ether, being inert, cannot impart motion or activity to others. The urgent source of activity, in any case, must be a conscious principle. In accepting that Conscious Principle as Greater and more subtly pervasive than ethereal void, the latter will have to be regarded as possessed of parts. Being so, it must also be the product of some other material cause. You, however, do not believe in another material source of ether, inasmuch as you call it also a pervasive element. Now, an Entity pervading all material things can be but one ; more than one it cannot be. Hence, in regarding the inert ether as pervasive, we shall be excluding the Conscious Principle from that category. Only One Pervasively Infinite Principle will have to be accepted. Countless

inert and conscious particles will, at the same time, stand in need of some linking and conjoining factor, which is not covered by your thesis. According to your view, the inert particles are endless ; likewise, the conscious units, too, have no end ; and the etherial space as well is maintained by you as having no end to it. Which one of these three endless entities will be absorbed in, or permeating which other ? Moreover, all these three so-called 'endless' entities are not strictly justified as endless. Leaving aside the inert ethereal space, if only the conscious principle is regarded as penetratively infinite and pervading everywhere, both kinds of inert and conscious particles, in that case, will have to be viewed as possessed of parts. That itself will reduce them to a necessity of being changeable, liable to compact denseness, and mutable by nature. On account of this trait of producibility, they cannot have the character of infiniteness. As such, their limited number, or boundary-line, will have to be conceded. At the same time, another Great Omnipresent Conscious Power pervading both of them will also have to be accepted as an unavoidable necessity. And, after a Great All-Pervading Infinite Conscious Presence has been conceded, no reason is left for you to believe in the existence of countless conscious spirits, possessed of finite parts, in the world. Therefore, the concept of infinite inert as well as conscious particles does not stand a rational analysis. In case of the existence of countless conscious particles, where will the Infinite All-Pervasive Conscious Presence make its abode ?

**Question : "How will the infinite conscious particles, or units, enter or penetrate the All-Pervading Conscious Spirit ?"**

**Answer :** The particles are partless, as the Conscious Omnipresence Itself is ; for this reason, both will be barred for mutually penetrating each other. Only a close association of the two can be possible. The All-Pervading Spirit as well as the particles are two conscious entities. Both have consciousness as a trait common to them. If they are admitted as belonging to the same class, or genus, in that case, the finite conscious unit will be absorbed in the Infinite Consciousness of the same order. After its absorption, in what position will a conscious particle be in relation to the All-Pervading Consciousness—Its effect, or a portion of It ? Anyway, it is bound to adversely affect Its All-Pervasiveness as well. As such, reason fails to support and hardly bears out the idea of countless eternal conscious units in existence. In case, it is granted that the eternal conscious particles and the Omnipresent Conscious Principle belong to the category of conscious beings, then also the same flaw confronts the seeker of reality, as to who is the material source of the conscious particles ? No doubt, the All-Pervasive Factor is the subtlest conscious entity without any possibility of segmented parts in it. As such,

only a 'pervader-pervaded' relationship can be expected. But infinite conscious particles are not within the range of probability. The existence of only One Omnipresent Conscious Presence is established, at all events. He has no compeer of His own conscious genus, and no segregated portion ; neither a subsidiary effect, nor a preceding Causal Material Source. He is a Self-Existent Conscious Presence, Subtlest of all subtle things, All-Pervasive and Eternal beyond the bounds of Time. Thus, the essence is obviously clear that an eternal inert material particle, which may not be divisible and may be without parts, is beyond rational thinking. Many partless wholes are definitely impossible. At the same time, more than one conscious finite is equally unthinkable. We have held and also explained the same truth with illustrations at several places in the foregoing investigations. One molecule (aṇu) consists of sixty elemental particles. The molecular unit is always grosser and more solid than a particle. Now, to form a grosser conscious Aṇu, wherefrom were those other sixty particles of conscious nature procured ? This seems to be entirely unthinkable. Hence, infinite conscious 'aṇus' (compact units), too, are not at all tenable. If sixty conscious particles go to make a conscious 'aṇu', from what source did those subtle particles spring into being ? Their material cause also must exist. But that is not available. Therefore, only One Pervasive Conscious Entity can be justifiably held to be existing. Infinite conscious units cannot be justified. Convincingly, only two entities may be said to exist—one infinitely subtle omnipresent conscious spirit, and the other partible inert matter or 'prakṛti', possessed of parts. Both of them are everlasting.

**"You maintain that the particle cannot be further split up, and also that ether is likewise indivisible."**

Both these assumptions of yours are groundless and merely hypothetical. They have not been given a carefully well-thought-out firm grounding in their veritability. You have either to maintain the particle as divisible and ether permeating through it, or accept the ethereal void as a created substance possessed of parts, so that the indivisible particles might find space for their erratic movement in all directions through it.

Certain learned teachers and scholars, who regard the particles as indivisible and hence eternal, the rise of creation on the basis of their composite amalgamation and ether as everlasting as well as pervasive, are mistaken in regard to both these attitudes of their mind. When a particle is not divisible and is partless, how can ether pervade it ? On that account, ethereal void, too, will cease to be pervasive ; and God Himself will become indefensible as a Partless Whole. Both will have to be taken as possessed of parts. Those particle-theorists have conceived of Ether, Time, and Space-direction as eternal substances, and ether as pervasive as well.

Material particles have been viewed by them as indivisible units of an eternal nature. These two concepts are totally baseless and mistaken. The existing particle and the current ethereal void both are transitory, changeable, and created objects. Our arguments and supporting proofs have amply proved them both to be mutable, subject to change, and partitive. We may, therefore, sum up here that infinite particles and innumerable living souls as well, mutually forming composite units, cannot accomplish the creation of this wonder of the world. This particle theory, to say the least, is little more than a superficial, shallow, and unrealistic approach to the fundamental reality. Numberless living souls, too, will not be capable of bringing this universe into existence by turning this endless mighty 'prakṛti' into activity. In order to direct and conduct the total mighty activity of this endless 'prakṛti' also, some more subtle and finely pervasive Conscious Presence must be conceived of, which while intrinsically occupying its central core might inspire it all over into the necessary great activity, without leaving a jot devoid of its powerful impact as well as the resultant stimulation. Nothing except a mightier super-conscious force can succeed in moving such a vastly limitless 'prakṛti' into perennial, unerring activity and motion. A finite 'aṇu' conscious unit cannot be the cause of universal motion and all-round creativity in matter. Those countless conscious units can unite only on a free associative principle ; they cannot have a 'pervader-pervaded' relationship among themselves. If all those conscious 'aṇus' are brought into a composite vast bloc, a large conscious mass will be the result, which may be in a position to help the creation of the whole world. We must, therefore, conclude that the doctrine of countless finite souls creating the world does not meet the demand of reason, nor does it appropriately stand to logical proof, on the whole.

*Here ends Section Eighth of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

Nineth Doctrine : Nineth Section

*Doctrine :* **"A combination of the five material elements brings the soul into being. A separate eternal conscious soul has no existence of its own."**

**Criticism :** This notion, too, is entirely baseless. The outcome of the individual soul from the five basic elements is altogether impossible. The properties of the cause are invariably inherited by the effect. The basic elements happen to be inert. Only inert objects can be produced out of them, and never so a living conscious soul. The five elements do continue to exist in a dead body, but the conscious principle is absent from it. The conscious has its own entity quite distinct from the inert. Like the physical body, the conscious is never a subject of direct perception. It is a supra-sensuous entity. It can be comprehended only through the intellect and the 'citta'. Things that defy direct perception by the senses, are conceived only by means of the intellect. Accordingly, the conscious will always be found to be a subject of experience purely by the faculty of intellection or the 'citta'. The senses can, of course, reveal merely those objects that spring out of the five elements.

**Objection :** Is there anything else beyond and independent of the five elements and their wrought-up objective effects ?

**Reply :** All these heavenly bodies as well as our Earth are always undergoing some change or the other. All of them must at some time come to get old and worn out, and they must also have come into being at some time in the past. In their background, some Creator must also have been there. In this world, however, we are unable to see Him ; but Some One Who created them must of necessity exist. That Great Creator, no doubt, escapes the purview of human senses. These multiple objects, too, do not come into existence of themselves. It is just as, behind the tall sky-scrapers of this world, we have the hidden hand of some living conscious human architect, or as, in the case of a motor vehicle, there is always a driver who is ultimately responsible for its motion and speed. The motor vehicle has all the five material elements present in it. Steel and timber coming from the solid earth, water and petrol from the watery element, fire, air as well as ether—all go to make the car as it is. Still, despite all of them

being in their full strength, the vehicle is unable to move. It needs a conscious living driver for its direction. The factor that is able to give it motion and speed is inevitably the conscious driver. Exactly alike, in this physical and inert body, too, the conscious soul will have to be admitted as the final force responsible for all its movability. Even in the core of the five elements themselves, an all-pervading and world-embracing Conscious Power will have to be conceived as the ultimate source of all motion in them. In the inert body as well as the five physical elements, the sole cause of distinction in them is the permeating presence of consciousness. In the absence of a conscious factor within them, by themselves they cannot be brought into motion. In the dead body, it may be argued, only the light and breath have gone out. Light may be introduced into it through the media of electricity and other fiery substances. Breathing air can also be pumped into it by suitably effective means. But still the life-force that was previously present in it as a result of its contact with the soul cannot be revived or produced. Conclusively, therefore, willy-nilly, you will have to admit an enlivening association of the conscious factor with all inert objects, whether a lifeless thing happens to be a small body or the Universe itself. As, in this world, aeroplanes, railways, telegraph, motor car, huge dams, gigantic buildings, and various other things are created by man and are never self-evolved, exactly in the same manner, a close association or proximity of some Universal Conscious Factor is absolutely necessary for the creation of different objects out of the five elemental forces. Without contact with some conscious force, they can not come into existence. Things that are beyond the limited capacity of the embodied conscious factor are created by the Universal Conscious Presence, As such, the vast amalgam of the five Elements as well can be devised or enforced only by some Universal Conscious Principle. Of themselves they cannot come into motion or be produced. They also stand in need of a motive conscious power to work them. As in the creation of a building a human builder is necessary—it is seldom raised by itself—so, too, in the formation of human physical body, the living conscious parents become indispensable. Inert objects alone cannot assume composite forms. Of created things, there is always a material cause as well as an efficient cause of their formation. The material cause can produce no effect out of itself unless worked upon by the efficient cause. It is under a juxtaposition of the three factors, the subject, the object, and the instrumental means, that any object is ever produced. The soul cannot transform itself into the subject as well as the object and the instrument, all together, at the same time. Similarly, it can also never be that the material cause may turn itself into the efficient cause, and be automatically transformed into a mutatary effect. It will also be impossible that without the intervention of an efficient cause, the material cause may become self-active and tend to produce an effect. The material

cause will ever and inevitably be inert, and the efficient cause ni context to it, always conscious. Occassionally, the inert, too, becomes the efficient cause ; but then it is merely in a subservient, secondary position. Principally, the conscious alone is the efficient cause. While fashioning jewellery and ornaments, the goldsmith remains the true efficient cause, and the hammer, the file, the forceps, etc., become the subsidiary instrumental cause. In reality, nothing but the conscious will have to be admitted as the ultimate source of all action.

**Objection : "Air in the form of breath as a source of activity is present in the body. There is no need of a conscious soul for giving motion to it."**

**Explanation :** When the soul permeates the whole body, or is lodged in one portion of it, it must be subtly present even in the airy breath within it. The motion that belongs to breath or air is only due to its association with the conscious. Thus, even if you regard it as a natural property of the breathing air, its contact with the conscious is still called for. In a deceased body, what happens is that its specific relationship with the conscious factor ceases to exist, on account of which all kind of activity within it comes to a stop. In order to wake up a natural propensity and render it active, a contact with the conscious remains indispensable. The conscious by supplying an efficient motive to an ingrained character lends a progressive flow to it. As, for example, there is fire concealed in the powder of a match-stick, and the living man ignites it to a flame. Casually, fire flames up by itself even without a conscious intervention, when a match-box receives a severely scathing shock. In such a case, the impetus is not provided by a conscious agent. Some other inert object turns out to be the cause or occassion of a forcible push, exactly as a strong gush of wind throws the loose electric wires into a turmoil, and by effecting a short circuit under their mutual contact produces a sudden light or flame in the manner of an efficient cause. Therein a conscious human motive or action is not the principal factor. The actions of a conscious being are generally inspired with some knowledge, well-planned, useful, and promising of satisfaction in the end. But where the inert alone becomes the motive force, the whole event is fraught with danger and destruction. Therefore, in the process of breath as a vital source of life-force as well, an extension of consciousness will have to be admitted.

**"Devoid of a contact with the conscious, even the natural trait of an inert substance cannot be manifested."**

As for instance, the ethereal void is a means of motion for all the five material elements. If there were no such space, the wind could not blow, electricity, fire, water, and earth could not come in motion. However, through the veins of this vast void, too, the subtlest Conscious

Presence does pervade. That space also has been created out of something, as air and fire as well have been created. In tracing their respective material sources, we ultimately reach the over-all material cause, called Matter or 'Prakṛti' itself. Even at its core, will be experienced the Presence of the Subtlest All-Pervading Conscious Entity of Brahman, inasmuch as it is the conjunction of two factors as a result of which activity, motion, or karma is ever produced. 'Prakṛti' in itself, without the aid of the conscious factor, can never be imbued with motion. Consequently, with it as well an association, or a 'pervader-pervaded' relationship of an Omnipresent Conscious Presence will have to be admitted. This leads us to the conclusion that there are only two final entities in this world—one totally inert, and the other superbly conscious. The five elements themselves are merely the successive transformations and effective products of 'prakṛti' or primeval matter. The cause of motion in them also is the same All-Pervasive Supreme Consciousness, after all. As a result of the Supreme Being's Close Contact alone, these five forces continue to be active, and are able to produce different substances, or their respective transformatory results. Odour, relish or taste, form, touch, and sound are their natural and essentially characteristic traits, which are also passed on to their resultant effects. The trait of knowledge or conscious cognition cannot be manifested in them as a pre-condition to action even when separately conjoined among themselves. Being characteristically inert by nature, they can produce only inert and non-conscious substances. As the qualities of the cause invariably descend on the issuing effect, the trait of consciousness being absent from them, the rise of a conscious effect out of them also is altogether impossible. Although the Omnipresent Consciousness permeates them as well, yet It is above all possibility of a change, quality, or transformation, or mutability. It is always the same, and pervades all objects changelessly and uniformly. Whereas these five elements happen to be changeable and characteristically liable to production, they will accordingly be producing effects of their own nature. The foregoing illustrations plainly bear out that the embodied soul is not a creation of the five material elements. The soul is a self-evident factor, without having been produced out of any other thing. It is eternal, changeless, conscious, intransmutable and without birth.

**"No conscious entity can be born out of the five Elements."**

Even if the converse be conceded for a while, the doubt arises as to wherefrom was born the universal consciousness that enfolds the entire Universe within Its Pervasive Presence. This vast affair of the Creation, too, is after all, dependent for its giddy-go-round on the support of some Grand Conscious Force. What will be the material source of Its generation ? You regard the five Elements to be the material cause of this

physical body. At the same time, you also hold them to be the fountain-source of the Conscious substance, called the soul, which lends all basic support to bodily activities. In that case, whose product will God have to be considered, because this whole world, and the whirling heavenly bodies constantly receive their working support from Him ? If, as in the instance of the embodied soul, you regard 'prakṛti', or the five Elements, to be the material cause of the Supreme Being, what *differentia* will be left between God and the individual soul ? Will you hold on to two types of consciousness, the individual as well as the universal ? In that case, by what, and how, will they be related to each other ? Hence, the possibility of this kind of individual and universal consciousness ever springing out of the five Elemental Forces in the world does not exist. Both the inert and the conscious factors, that is, the five material elements on the one hand, and the conscious soul and God on the other, are, indeed, unlike, even diagonally opposed to each other. As a matter of fact, you will have to conceive of the soul and the Supreme Being as distinct objects quite different from the five Elements. They cannot be the products of the five Elemental Forces. In their own right, they bear their independent entity. The soul and the Supreme Being are ever associated with the body and the Universe at large, respectively, in a bond of pervasive proximity. Their relationship does not arise out of a 'cause-and-effect' bondage. They are neither an outcome of the five Elements, nor even mutable substances, but on the contrary, absolutely independent, self-existent, distinct entities. If, in your opinion, it is the combination of the five Elements that gives rise to a conscious soul, you had better convince us by demonstrating the rise of a soul out of a collection of smaller bits of the five Elements brought together by you. Or, when the conscious, living principle has left a body for good, in a lifeless condition, with the assistance of your five Elemental samples, you may once again revive the former consciousness, or introduce afresh a similar life-force, in a dead body in confirmation of your faith. The fact that stares us in the face is that neither the former life-force is thus revived, nor are you able to introduce it afresh, once it has gone out of the physical frame. All this confirmingly proves that the conscious power has altogether a different existence from the five Elements as well as the physical body, and is a distinct entity, which once departed never returns to the quitted mansion. You also fail to reconstruct it anew, and the five Elemental Forces themselves cannot create it despite their gaugeless might and main.

The natural traits and properties of the five Elements, too, are diverse. Those traits also are absent from the conscious principle as such. Acquired learning and action that are born out of a compositeness of the Five Elements, are themselves an outcome of the proximity of the conscious factor in the body. Therefore, you cannot but concede the

conscious as a separate entity in the form of an efficient cause. In reality, learning and action, too, are not the characteristic traits of the conscious, but rather the adjuncts of the inert itself. The conscious, nevertheless, becomes the efficient cause of their growth and development. For this reason, in consequence, you will have to admit only two ultimate existences—the inert, and the conscious. Inside the physical frame of the body, there are several other non-conscious things as well, like the senses, the faculties of Will and intellection, etc. But only one conscious soul inhabits it, by virtue of which all the other accompanying factors are led to work in accordance with their diverse natures. Hence, finally only two phenomena are proved to constitute the living world—the body, a resultant effect of the five Elements and the conscious soul. The five Elemental Forces by themselves cannot combine to produce a composite effect. You will have to grant the conscious factor as the causal source of all compositeness in things. That the body is inhabited by a living conscious soul is also confirmed by a *sūtra* of the Vedānta Dars'ana : as—"Ātmeti tūpagacchanti grāhayanti ca" (Vedānta Dars'. : Adhyāya 4, Pa. 1, sūt. 3). Gist : 'The soul does exist ; the learned, the wise, and the aspirant yogis know it, opt for it, realise it themselves, and extend the benefit of its fulfilment to others as well.' Further still, it has been added —"Na pratīke na hi sah"—'it has no emblem, nor an image of it ; as such, its knowledge or realisation is rather difficult.' Further on, as well : "Brahmadṛṣtirutkarṣāt"—that is, 'being extremely exalted, it calls for a Brahma-raptured psychology, or an intense suggestion of Brahma in the soul's pursuit, inasmuch as the conscious principle is everywhere the cause of all activity, whether in the body, or in the vaster domain of 'prakṛti' at large. The soul in the body, and the Supreme Being in 'Prakṛti' are the viable source of cognition and action alike.' The conclusion is thus clear that the five Elements in combination do not, and cannot, tend to produce the conscious factor. The conscious principle is ever eternal, without beginning, and self-existent. It is never born.

*Here ends Section Nineth of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

### Tenth Doctrine : Tenth Section

*Doctrine* : **"The soul attains salvation or 'moksa', and becomes one with the Supreme Being."**

**Criticism :** With what do you believe the bondage of the soul to be, and wherefrom is the soul released and *mokṣa*' or liberation effected ? What happened to be the specific cause of its captivity ; or has bondage been an eternal feature of its existence ? If its bondage has been a characteristic feature of its being ever since time without beginning, its *mokṣa* or liberation will never be possible. A captivity which never began can never come to an end ! A thing with a beginning, of course, does come to an end. But, whatever has had no beginning can never meet with its extinction. If ever, on the other hand, its bondage is believed to have begun at a certain time in the past, in that case, some time prior to it, the soul must have remained free and unbound as well. Then, it means that the sequence of freedom and bondage will evermore continue to occur. Again, even if the soul is believed to be everlastingly free and unharmed, its confinement with the fleshly frame of the body disproves the dictum. Bounded by the petty dimensions of its physical fetters, it is always muttering to itself, "I am happy", "I am unhappy". Who is at the root of this experience and expression, after all ? No living being has ever been found, who may be without and devoid of an experience of pleasure or pain within him. The experience of a feeling of torment, at least, is general and universal. Man is, however, able to endure it perseverently. Certain people, no doubt, display a rare stamina of endurance. Particularly, among the warrior-class, the kṣatriyas, this extraordinary quality is chiefly found to predominate ; they continue to fight even after being sorely wounded in the battlefield. From their very birth, they are trained in such a lore. It does not, any way, mean that they are God-realised spiritual saints, steeped to their very marrow in the learning of intuitive truths. They are only discreetly and extraordinarily set in the habit of tough endurance. They are perpetually so taught by their parents as well as the systematically elating traditions of their personal and social spheres of duty and excellence. As a result, their whole psychology in regard to stiff endurance is nobly built up. Bhagat Singh, for example, and many such other heroic Kṣatriyas offered themselves as a sacrifice with a smile on their lips and a twinkle in their eyes to their painful fate on the gallows.

Limited by the narrow precincts of the body as the soul always rests, the possibility of some pleasure, or pain, in one form or another, constantly threatens it, without respite, every moment of its earthly travel. Under such circumstances, the notion of the soul's everlasting freedom only begs the question. In the light of this stipulation, the experiencer of the pleasure or pain must be some other factor. But that factor does not come to be witnessed in life. Let alone the guerdon of his undeterred freedom, the so-called Lord of this body has seldom been seen completely happy on earth. Long, consistent deliberation, at length, lends a pointed force to the conviction that so long as the body is in contact with the conscious, the hope of final liberation for the soul remains a mere speck of hollow dust. With the gross, the subtle, and the causal bodies ever in existence, and their inter-related impact in the background of the soul's fateful journey, a state of liberation worth its name is neither experienced nor, at all, visualized by intuition. Where lies, then, the hope of such Emancipation or 'mokṣa' for the tormented soul ? If this persistent link with the aforesaid internal bodies were rent asunder, by what other means will the soul experience transcendental joy during the genuine state of its true liberation ? Further, if this conjunctive bond could anyhow be discarded, it can once again be re-established to the detriment of the liberated soul. On another count, if as a result of emancipation, the soul once again regains its primaeval genuine nature, with no trend in it either towards God, or in favour of 'prakṛti', at all, what, then, will make it forsake that blessed paradise, and return to its misery, once the trammels of the three bodies have blissfully been torn away ? Evidently, such a concept of 'mokṣa' is not altogether free from assailing doubts and questioning drags on genuine faith.

In case, you believe that in the state of liberation the soul merges into the Supreme Being, an inquisitive mind may want to know as to what form of merging is thereby implied ; for, mergence may mean any one of the following conditions : as for example, one condition of merger may imply a return of the effect back into the causal form. Another kind of loss of identity may refer to a minute portion of Divinity, once separated and dropped off from the Main Whole, but again during salvation, rejoining and integrally mixing with the original Divine Stream. There may yet be a third form of mergence, where a loss of identity takes place as a result of mixing with some subtle substance of contrary nature, or with primaeval Matter, the material source of this whole world. Now, if the soul is viewed on a basis of effect-and-cause relationship with 'prakṛti', like the latter it would also have to be regarded as liable to change, mutable, and transformable from one condition to another, In that case, it must be transitory by nature, and the produced effect of some other cause. It will, thus, be on a par with the mind and be comparable with it. Like

the mind, which is awakened consciousness and at the same time a created substance, the soul, too, will remain nothing more than an awakened consciousness and yet a created phenomenon of the same order. But we have, on the contrary, been reading and hearing that the soul is always without birth, ageless, immortal, and undecaying. Hence, its effect-and-cause condition is far from being proved and established. Still far from convincing is the notion of the soul's mergence in Supreme Consciousness during its state of liberation. The other notion is about the soul's position as a mutilated part or separated fragment of the Divine Absolute.

**"Such fractioning of an Indivisible Absolute is also unthinkably impossible;"** for it reduces both the conscious factors to a transformatory plight of changeable existence like that of 'prakṛti' and the 'citta'. 'Prakṛti' or matter is inert, and consequently liable to change and mutability. According to this belief the conscious soul and the Supreme Being as well become prone to fickle change and mutability of nature. In this manner, on one side we have the creations of inert matter, and on the other, the transformations and outcomes of the conscious factor in this world. The relation that so easily and naturally binds a fraction to its whole simply cannot exist between the soul and the Almighty Absolute. This tends to make both of them not only liable to change but also mutable by nature, which must result in transitions of inert matter on the one hand, and divisions and fragmentations of the conscious principle, on the other. Moreover, another Mightier God will have to be believed in for causing and culling fragments out of the Junior Deity. Just as in order to give direction to inert matter through its vast range of creational and metamorphic transitions, a Conscious Overlord is absolutely necessary, similarly who will direct appropriate divisions and fragmentations out of the Conscious Overlord Himself whom you are pleased to regard as All-Pervasive, at the same time? He Himself cannot be expected to do it; and nobody would be willing to make even an experiment with it. If another fractionizing force is not admitted, does it please Him, then, to fritter away portions of His own Being as though they were of no consequence? As we often do with our hard nails, or hair, by paring them away, does the Almighty likewise pare off a fragment of Himself in the form of a soul, in this way sparking off countless 'glow-worms' of consciousness out of Himself? This physical frame of our body is composed of the five elements. But the soul is quite different a substance. These five components of the body being physical and material things, it is possible to rip off a portion or piece from it, because several material causes have been blended to make it up. Does God also have such a physical body as may permit separable fragments to be torn away from It? If He does not possess a body other than His own Real-Self, in that case,

He would not require an instrumental means by which a portion may be cut off and separated from Him. Then, the souls are numberless. God, too, is endlessly without dimensions. However, when endless deductions go on without an end, what would be left of Him ? Nothing in existence. Even the Endless would come to an end, and nothing but sheer emptiness and void would remain. If some numbered fractions in the form of conscious souls were supposed to have gone out, it might possibly have meant only a limited measure of the Whole decimated out of it. But you believe the souls to be countless. Hence, the idea of Divine Fractions out of the Supreme Being does scarcely hold its valid ground. When fragmentation itself is not convincingly proved, the concept of the two becoming one or their mutual mergence will be hardly ever tenable and true. You must, first of all, prove the soul to be either a subsidiary effect issuing out of the Divine Cause, or a spark of the self-same Universal Consciousness sallying forth from It. Only then a mergence of the one in the other can be possible, But neither the cause-and-effect stipulation, nor the notion of fragmentation, in this case, is satisfactorily proved and established beyond rational doubt and questioning. So far, therefore, the liberated state of 'mokṣa' or the doctrine of Divine mergence of the soul remains a mere conjecture of the wishful mind. Is, according to your thinking, the soul's becoming one with God similar to the mergence of material products in their primal cause ? That is, of course, the disappearance of a subsidiary effect into its formal cause ; whereas the soul happens to be a contrary and dissimilar object, at any rate. It cannot be merged in 'prakṛti' as well. At the sams time, **"The soul and the Supreme Being can hardly bear a relationship of effect-and-cause."** Mergence can really be possible in the material source alone. The soul as such is neither a similar co-ordinate of 'Prakṛti', nor even an effective product of any other entity. Hence, its mergence in 'Prakṛti', too, is entirely unthinkable. The Supreme Being as well, on the other hand, does not happen to be its source of offspring. For this reason, also the soul's disappearance in Him cannot be fairly entertained. And, as far as its being a Divine Fraction is concerned, it is not proved. How can, then, its mergence in Divinity be at all possible ? At the end of this discussion, we have now reached a position, where the soul cannot be regarded as the material cause of anything else, nor a fraction of some other thing, nor still a similar co-ordinate of something having the same generic character. In consequence, the concept of 'mokṣa' in the form of absolute mergence in the High Divinity does not, in the least, hold good. How will ever a liberated 'mokṣa', and during it, the mergence in Divinity be practicable, when, invariably owing to the All-Pervasive character of the Supreme Being, He cannot be subjected to fragmentation and apportionment ? All these notions, being mere flights of a wishful fancy, bear

little light of wisdom and much less reality.

It the existence of fraction-and-the integrant be taken as a natural feature, that, too, will be incorrect. Creative projection of the world is a natural tendency or trait belonging to matter or 'Prakṛti' : but, even that cannot come into expression without the co-ordination of the conscious factor. Similarly, God as well mnst require another factor in the expression and manifestation of His natural trait. 'Prakṛti', being inert and non-conscious, cannot be the initiator in giving expression to God's natural trait. With a view to fulfilling this fundamental Divine trend, therefore, another co-eval conscious initiator must be found. That All-Pervading Conscious Initiator must, at the same time, be an Indivisible Whole Without-Parts, by virtue of whose close proximity God's primal nature may become effective, and He may bring forth a soul into existence either in the form of a subsidiary effect, or a divine quality or adjunct. But this is not met with in the world. Finally, therefore, the conscious principle, called the soul, cannot be determined even as an outcome of God's fundamental freak, for purposes of reconversion as a fraction in the Shoreless Ocean of the Absolute. Consequently, also, its mergence in its so-called original will be impossible. The whole position may now be summed up in the conclusion that the embodied souls are not fractions of a Divinity, to whom having attained the heights of liberation or 'mokṣa', they may return and lose their erstwhile identity until divorced again.

Moreover, divisions, pieces, fractions belong to a finite and conditioned object, and never to one which is Infinite and All-Pervasive. As such, the doctrine that the finite souls are divine fractions of the Supreme Being, and after salvation again totally merge in Him seems to be altogether baseless and without real substance. The soul does not stand in an effect-and-cause relationship with God either. If, at all, God be viewed as a Material Cause, He must be simultaneously regarded as a changeable entity as well. Like 'Prakṛti', He will, then, be having His own separate creation of a conscious progeny in the world. But such a created conscious race of God issuing out of Him as an effect does nowhere meet the eye. And besides practical perception, no other valid proof or verification, too, seems to confirm and bear it out. Conclusively, therefore, the notion of the soul's mergence in the Supreme Being during the state of its final liberation is neither supported by reason or logic, nor borne out by valid proof or convincing verification for the wakeful inquisitive mind.

*Here ends Section Tenth of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

Eleventh Doctrine : Eleventh Section

*Doctrine :* **"The soul has to return from its liberated state, because its salvation is of a short duration."**

**Analysis :** A number of doubts arise in regard to the idea of the soul's entrance into the state of liberation or '*mokṣa*', and its return for another lease of worldly life. A few of them are being noted below :

(1) If this be true, a rise of knowledge as well as ignorance in the soul will be necessary, whether it is due to some external cause, or natural trend.

(2) What is the inherent nature of the soul, and to what specific kind does it belong ?

(3) Ignorance and knowledge appertain to the 'citta' or mind as well. What difference is there, then, between the soul and the mind ?

(4) You call the soul 'limited in knowledge'. This limitation of its knowledge is natural, transient, or everlasting ?

(5) You also believe in the presence and enjoyment of bliss by the soul during the period of 'mokṣa'. Through what instrumental medium is that blissfulness experienced and enjoyed by it ? Or is the experience self-enjoyed, without any intermediate *via media* ?

(6) During the period of Doom, or the Withdrawal of Creation, what differentia is left in existence between a soul in bondage, and another, faring through its liberated salvation ?

(7) You believe in an immediate enjoyment of bliss by the soul only during the state of '*mokṣa*'. Why not an equal experience of the same blissfulness for it, while still bodily journeying on earth ?

(8) During the state of Emancipation, numberless many more souls must be attaining the same heights, likewise. All of them should be enjoying Divine Bliss in union with God, or clasping Him in one portion of His Being. If the bliss of a particular portion of God is enjoyed by means of clasping at that spot, then there might be no conflict with the other souls. But, on the other hand, if a soul flies from place to place, like a honey bee, tasting bliss today here, tomorrow there, another day elsewhere, a confrontation with other souls might possibly arise. Other eager souls might as well be visiting that very part ; or some others might already be clasping in their interest. Every now and then, every one of them might be obliged to make room for another, or be constrained to force another away from there in its own interest. In order to find for

itself an unoccupied spot, a liberated soul must be constantly called upon to make bracingly strenuous efforts! At every expected spot, many freed souls might be already found in a clasping hold. Tired with its race of search, the searching soul must be feeling exhausted and very uneasy, indeed!

(9) Does God peremptorily Himself ordain the soul's entrance into salvation, and later its return from there, or is it that the soul out of its own will goes there, and returns therefrom out of its free choice?

(10) You regard the soul's admittance to the Heavenly regions of Divinity as its Final Emancipation. Prior to it, if the period of the southern solar solstice is there, you advise to wait for the propitious progress of the sun to the north. Thereafter, at the end of having crossed the domain of the sun, the freed soul reaches or enters the transcendental 'Brahma-loka.' Does another well-conversant liberated soul act as a guide on this path for it, or the Divine Lord Himself goes beckoning before it? The aspiring soul, of course, may not be expected to have ever known the path before. Even if, at all, during an earlier long-past realisation of 'mokṣa' it had ever been known by it, now the immense lapse of time must have torn it away from its belaboured memory! It must, indeed, have been a vast expanse of ages before it had left its abode of happy liberation! Heavens forbid, lest the poor rambling novice might be losing its way and be strayed!!

**Explanation:** (1) In 'Jīvātmā' or the embodied soul, knowledge and ignorance never grow. Its knowledge or intelligence is eternally the same and undiminished.

(2) The soul is, by nature, the Essence of Knowledge, or Pure Intelligence Incarnate.

(3) Soul and 'citta' are two different things: Knowledge and ignorance both grow in the mind or 'citta'; whereas the soul for ever rests inherently and uniformly founded in its self-evinced knowledge.

(4) No deficiency of knowledge exists in the soul, whether naturally, or temporarily, or permanently either. The soul, on the contrary, is always a self-emanating fountain of knowledge itself.

(5) In the state of emancipation, there is neither joy nor bliss to be experienced, because in that state the gross, the subtle, as well as the causal bodies as media of enjoyment entirely cease to exist. When, without an instrumental sensory means, no action, or experience, etc. can possibly be had by an agent, how will it be imaginable for the soul to come by its enjoyment of celestial Bliss in that condition?

(6) During the prevalence of the Doom's Forces, all differences between the liberated and the sinful souls also cease to divide them, inasmuch as all the differentiating typical bodies have already gone out of existence at the time. When these very media of experience have completely merged

in their material cause. by what other means, then, the enjoyment of Bliss can be possible ? Thus, there is no occasion for any distinction between the bound and the emancipated souls. Both are, therefore, alike and similar in their primal form.

(7) We do not subscribe to the belief of enjoyment of Bliss by the soul during 'mokṣa' ; but, on the other hand, think that enjoyment of Bliss is possible for the soul only while its means of accomplishment and the bodies are lasting with it. To that end, appropriate sources and suitable media have been provided only too lavishly for the soul.

(8) *'Mokṣa'* or Emancipation has nothing to do with a harvesting of bliss ; nor is there any confrontation or conflict with another soul. In that mellowed purity of Being, all inkling or desire of gain and acquisition altogether disappears, with the enviable result that no struggle for anything whatsoever has to be faced there. For gaining something, effort in the shape of approach and possession becomes necessary. But by that time, nothing cherishable remains to be obtained there. *'Mokṣa'* or the transcendental liberation of the soul, in its essential truth, is the highest stage of existence whereon even Time and Space have no bearing, because every type of activity comes to an end there. The soul is, once again, firmly re-set in its genuine primaeval nature.

(9) Leading one into Liberation or 'mokṣa', or arranging another's return from there is not God's work. So long as the living soul is conscious of a play of ignorance, delusion, or perversion of knowledge within it, the talk of going in and out of 'mokṣa' will remain in vogue, and be acceptable to man. The moment this delusion or ignorance of life is dismantled and dissolved, the idea of the soul's 'going and coming' also disappears that very instant. God thrusts nobody into bondage ; consequently, the idea of his relieving any one from bondage also does not stand to reason. Man himself due to his ignorance takes to thinking that he is in bonds, and himself after gaining knowledge begins to find satisfaction in his supposed emancipation or the so-called 'mokṣa'. Our bondage does not relate to God, but to the beguiling 'prakṛti', or *'māyā'*. In that case, our liberation, too, must be from its binding illusions, in any acceptable sense. Why should God be involved, after all, for nothing ? He has nothing to do with these things. It is of our own making ; or, at best, the heritage of our teachers and guides, in the world.

**"Teachers and spiritual preceptors, no doubl, can lead us into true transcendental liberation ; only by their inspiring assistance can we be emancipated from our physical woes."**

**Objection :** The hope of our freedom from the worldly shackles is all right ; but what is the use of dragging the 'guru-jana', in vain, like God, into this affair ?

**Explanation :** God, in a way, invariably remains invisible and almost out of ken for us. As such, to be in converse with Him is extremely impracticable, at least, if not altogether impossible. Preceptors, teachers, and guides in moral values, however, are always the highest living benefactors not only of their disciples and followers, but humanity as a whole as well. By their inspiring direct association, they solemnly teach and instruct, advise and instil into us lessons in good-and-evil, righteous-and-unrighteous, loss-and-gain, joy-and-sorrow, right-and-wrong, bondage-and-liberation, etc., ever moulding and fastening us in such frames of minds as hardly allow us to get out of them and have release from those veritable fetters, let alone in one, even in many lives to come. So much so that these spiritual elders or 'guru-jana' are solely responsible for fostering the seed-impressions of, be it, knowledge, or ignorance. They see to it that their listeners' minds are seldom bereft of their own pet notions. They are ceaselessly doling out to them adequate dozes of the virtues of quiet peace, self-restraint, cessation of desire, forbearance, knowledge of reality, and detachment, and by the magic of their tongue turning transitory guidelines of life into eternal truths. In order to eliminate and mortify the natural tendencies of the senses and their inward dominating faculty (antaḥ-karaṇa), they are seldom, if ever, tired of harping on the advisability and incomparable value of renunciation and giving up of worldly attachments to their unsuspecting devotees in faith. But, for all their secular as well as holy endeavours, in the world till today nobody has ever been able to expel these primary demands of nature from his physical necessity. Yet the same lessons of restraint and sense-subjugation are being repeated every day, in the manner of tape-records, repeating the same things over and over again, to lethargic ears—catching still further a dull, drab, and even yawning monotony ! They smugly forget that the natural and fundamental urges of the bodies and the subconscious (antaḥ-karaṇa) can never be suppressed, or extinguished by unnatural force. How explicitly the Gītā points out !—'Sadṛs'am ceṣṭate svasyāḥ prakṛterjnānavānapi/prakṛtim yānti bhūtāni nigrahaḥ kim kariṣyati.' (Gītā : 3-33): 'The seeds of passions and aversions, which have continued to cling to a soul over untold series of past lives, or even the past portion of this very life, affect the endeavours of all living creatures in a manner according to their true essence, for, they are truly natural to them.' Hence, natural urges or traits cannot be done away with, or brought under an unswerving disciplined control as long as the sub-conscious is yoked with the living soul in the body. The 'citta', which is the principal constituent of the sub-conscious in man, will, at long last, be merging in its causal source along with all those natural passions and aversions carried over it, in the end. Till then, all our best endeavours and manly efforts in mortification must remain in vain.

What a pity is it that we, first of all, begin with strengthening and cultivating our false impressions, and then. afterwards, remain pleasing ourselves with mere words about seeking deliverance from them ! Really speaking, we are never either bound or freed from any chains but of our own making. Never-the-less, these learned angels among men, our 'guru-jana', do bear the merit of cajoling men into damned chains, and, wisely, even out of them, unto the Holiest of the Holy. Well, questionable, indeed, must be one's prudence, if one were to put one's foot, at first, into filth knowingly but without aim, and later busy oneself with washing it all neatly. People throughout the world have made a lath-and-plaster business of it. Many great souls visited this planet of ours, and left behind their ennobling messages for mankind, and their followers and devotees have been constantly playing on those messages of theirs. But, despite all their and our labour, how little improvement of human nature has there been in the world ? Individual human beings and their communities still remain what they once used to be, in spite of their pious talks of annoying bondage and celestial 'mokṣa'. The more do they indulge in various kinds of baseless and hollow guesses and mere conjectures about the soul's emancipation, after all, and glibly raise unbounded dreams and hopes of a rare 'mokṣa' in the minds of their believers, the less they seem to be entitled for it. They have no hitch in making a great bug-bear even of the Almighty Presence in order to frighten and intimidate their followers. In many other ways alike, quite unhesitatingly, they play their game by dwelling upon and inculcating a false fear of God in others of their faith, telling them in season and out of season that they are being watched vigilantly. at all times, by the Divine Eye. Their God, likewise, happens to be entirely innocently unconcerned. He is always granting, without demur, success to thieves, in their acts of thieving, to robbers in robbery, to the untrue in untruth, and to the dishonest in their dishonesty ; for, is it not true that all things, under the sun, bloom into success under His Benign Eye ? It never seems to occur to Him not to give a long rope to the thieves, robbers, perjurers, hypocrites, rogues and cheats, liars, vicious evil-mongers, habitual deceivers, and cruelly wicked people. The present-day administrators, at least, when they choose to do so, take measures to give a stop to the foregoing illegalities and personal and social vices, to penalise, or educate, and reform the delinquents. It would have been but meet to expect God to have bridled in, all the more, this free exercise of human villainy on the innocent world, inasmuch as He occupies full pervasively the hearts of all of us. But to man's utter chagrin and dismay, in this respect, He seems to have decided on His Masterly passive-indifference. The result has been that due to our mistaking His real nature and the whole truth about Him, we have been led to form many a whimsically self-satisfying and fanciful notion in regard to Him.

And from these nice gossamer filaments of chicanery-like metaphysical cobwebs, our 'guru-jana', who have really been responsible for preparing and gluing them on us for our helpless bondage,—man's saviour spiritual-wizards ! alone will be apt to liberate us. There is no other way out of them. The term 'guru-jana', in this context, implies the parents, modern leaders of thought, notable writers and learned authors of philosophical treatises, and all the great and wise sages or scholars ever since the beginning of creation until to-day, who lived, or taught, or wrote for human benefit, or led great religious movements that brought about a revolution and left their undying impact upon humanity's till-then unborn present image. All of them have been mankind's elderly guides and contributors of an immortal heritage of spiritual quest.

So far, in these lines, the question of bondage and liberation of the soul through the influence of teachers end religious guides has been discussed by us. We shall now take up an examination of the genuineness of the 'prakṛti's' binding hold on the soul, and its complete ceasing from it. The ensuing discussion will deal with the question as to how far we are bound by it, how we can be freed from it ; or whether, at all, our emancipation from it will ever be possible.

**"Ever since time without beginning, the soul has been associated with 'Prakrti', and this bond between the two shall always continue to exist, without end."**

There is no other room or space for it where, aloof and away from the soul, 'Prakṛti' might take refuge or rest singly. The soul, likewise, can hardly leave 'prakṛti' alone, and rest its head elsewhere in total separation from it. In a way, both are eternally bound in a mutual bond of necessity. If believing for a while in an independent identity of the soul, its emancipation or 'mokṣa' is also admitted. even then such a 'mokṣa' will require the freed soul to live within the bounds of the mutual pervader-pervaded-wise link existing between an endless 'Prakṛti' and a shoreless 'Brahma', because beyond these there is no space where they do not exist. Your belief conceives of the soul as a finite entity, which means that its 'shrunken nature' admits of movability from one place to another. Thus, we find that even in the rarer regions of 'mokṣa' or spiritual liberation 'Prakṛti' and 'Brahma' unavoidably remain present. In that case, the idea of casting 'prakṛti' away, or living in absolute exclusion of it, also does not hold good. It will be inescapable in the lofty regions of Brahma as well as here. There is, then, no deliverance from it, there too. Here, it is with us in the garb of a cause and its various effects ; in the Brāhmic sphere, too, in its causal form it will continue to keep company with us. No riddance from it in those hard-won regions, at last ! What sort of 'mokṣa' will it essentially be ? This simply means

the presence of its irksome bondage in this world, and the continuance of its looser tie only in a mild form, in the other. In may be that there the instrumental means of its actual experieuce are wanting, yet a lasting contact with the cause is still retained. No doubt, in its causal state, its discrete effects in the form of particular metamorphic manifestations do not exist, which may tend to divide and distress the soul. Only due to a close, consistent proximity to the Omnipresent Brahma, an ordinary activity —a sort of vibrating motion—exists in it. Now, ordinary activity seldom tends to become a source of experience to anybody. Specific or particular activity alone becomes the cause of all experiences to the living souls. During the causal phase, or the state of harmonious concord after the Doom, all kinds of experiences of the liberated as well as the unliberated souls cease to occur. Afterwards, when 'prakṛti's' condition of concord takes a turn for bringing forth its effects and the order of mutatary processes begins, the procedure of the souls' diverse experiences is also simultaneously resumed. But, in the period of this aggregate homogeneous calm, everything is suspended and blank. Souls, sinful as well as absolved, lead the same pattern of life of absolute peace. The innumerable lot of 'samskāras' in the seed form pertaining to all the countless souls, come to get rarefied, and go on successively merging in their immediate causes. In the end, all these seeds, or memory-born non-conscious impressions, that is, 'samskāras' get dissolved in their ultimate causal source, the 'Prakṛti'. In this period of Doom and retrocession of creation, whether it is called a harmonised state of calm for all, or a state of liberation and 'mokṣa', the fettered and the freed all fare alike. Nothing, by way of the soul's precarious experiences—be it joy or pain, peace or bliss, etc., absolutely nothing remains of them. How long this expanse of cosmic equanimity lasts has merely been a matter of inferential guesswork by the occultists. The duration of this state of 'prakṛti's' withdrawal into itself can hardly be subjected even to the most sophisticated rod of timely measurement, because none of our media of accurate knowledge, like direct perception, inference, etc., are then available for our help. As, for instance, when a man rises from sleep, he is able to make a guess about the time of his sleep, in a like manner, everyone has his own conjectural inference in relation to the Creation's annihilation, its manifestation, and dissolution as well as the subsequent Re-Creation as we have at the present. Many of the learnad thinkers have dared to call the final state of annihilation 'a sound slumber of Brahma'. It has, likewise, been regarded as the period, or the state of salvation for the souls. At the close of this condition when wakefulness starts, in consequence of the close proximity of God, the Universal Spirit, or the Omnipresent Brahma, certain effective changes or modulations by way of particular activities, or expansion of Intelligence, within 'Prakṛti' begin taking shape. Faithfully

pursuing the order, in which, at the end of the previous Creation its diverse and discrete created objects, having undergone necessary modifications, had come to be dissolved in their several immediate causes, their gradual and orderly manifestation at this stage of the new Creation, afresh, begins to take place. A number of scholars get unwarily inclined to regard the effective products and manifest objects of the world or 'prakṛti' as the creation of the Almighty, or the result of His subjective nature. But it is a careless mistake to obviate and ignore the fact that Brahma or the Supreme Being is eternally the same, and unalterably unaffected under all circumstances and conditions of change. The ever-changing conditions and facets of 'prakṛti' have not the least and whatever kind of changeful bearing on Him. We may illustrate it by a parallel. When a man sleeps at night, all the different activities and functions of the body, senses, will and intellect are for the time being stopped. But the soul, in a way, constantly remains wakeful and almost undiminished in its genuine nature. It is exactly the same under sleep and none-the-less for it, as it had been before it in the waking state. It has undergone no modification, no vicissitude, at all. Only the physical reactions of the body and the senses have been temporarily suspended. A definite direct proof of the soul's wakefulness may be found in the regular process of respiration, internal functioning of the digestive system, the uninterrupted assimilating action of the essential fluids in the body, and similar other life-protecting organs in continuous work. They preserve life-energy in the body by their undeviated devotion to work. The physical laws and their minimum requirements that govern wakefulness and sleep on the terrestrial plane, may well, in a way, be taken as the natural concomitants of the bodily sense organs, the physical frame, the mind, and the acquisitive faculty of learning, as such. These alone suffer from exhaustion and such other effects ; and theirs exclusively, in fact, is the repose and the rest. The soul's grip of the body lasts from birth until death. In the course of this long expanse of time between the birth and the death, its getting tired or going to sleep has never happened. A positive proof of it is found in the fact that the process of respiration goes on unhindered during every moment of the living time. The result has been that throughout these long years covering life-time, no occasion of the soul's exhaustion and its slipping into respite or rest has ever occurred to anybody. Such inescapable reactions and conditions have, of course, always been there with the body, the senses, and even the mind.

Similarly, for the All-Pervading Godhead, too, no occasion of wakefulness or sleep does ever arise. All such conditions and changes occur and re-occur only in matter, or 'prakṛti', which undoubtedly serves as the seed-source of this whole stupendous universe. When as a result of definitive creative explosions in it, the processes of mutation begin to take shape, it goes ahead with the creation of all sorts of substances and

objects befitting the soul's earthly satisfaction as well as their ultimate spiritual fulfilment, and accordingly everywhere and at every successive stage, the inspiriting contact of Brahma or the Omnipresent Universal Spirit naturally goes on covering and permeating the diverse created phenomena as well. In that manner, undergoing its successive stages of subsidiary creation, when 'prakṛti' reaches the formation state of the 'cittas' (the subconscious fundamental layer of the Mind), that particular Presence of the Universal Consciousness limited to the bounds of every finite 'citta' comes to be entitled 'the living soul'. Henceforth, the submerged impressions or 'saṃskāras', latently carried over from the earlier round of creation, when at the time of Doom, along with them the 'citta' had merged in its immediate cause, now getting revised, as it were clutch fast and stick to the Universal Spirit in the narrow strip of they 'citta' to which they belong. The conscious factor held and encompassed within the material precincts of the 'citta' thus comes to be known as the 'living spirit' in man, bird, or beast. At that very time, in consequence of the contact between the soul and the 'citta', a current of life-force is produced, which assumes the form of subtle 'prāṇas', or energy charging every part of the living body. After a number of years, when the sense of ego is extended and gradually developed, the impulses of egotism and worldly attachment grow in the causal body. By means of this ego-centric impulse, the various proclivities of the subtle and the causal bodies begin to have a start. As yet, the subtle and the gross bodies have not had their due formation. Except for the self-assertive impulse of Being or Consciousness (Ahamasmi), no other tendency to apprehension, or action is there in existence. So long as this self-conscious egoistical impulse survives, a perceptive apprehension of the genuine nature of the concept, 'I exist', persists. Prior to it, another impulse in the form of respiratory action has already had its natural emergence. As a matter of fact, these two impulses are the first to be manifested in life. The recollective impulse or the memory comes afterwards. As soon as these impulses have come into being, the cycle of the soul's recoiling experiences gets into motion, although the birth of the subtle and the gross bodies has not yet taken place. Purely owing to a linking of the 'citta' and the egocentric impulse, the successive impulses of breathing, self-assertiveness, and memory jointly tend to become an apt source of preliminary experience, or perception of the true nature of Ego-Self. In a way, it is thought to be the experience of the world of Mahattattva, or Cosmic Intelligence. This also lasts for millions of years in its own course. It is regarded as the soul's experience of the sphere of the 'Mahattattva'. Certain thinkers have called this very sphere the Brahmic Sphere, perhaps, because the preliminary experiences of the 'citta' begin to have a start from here. During the period of Final Recession, experiences as such come to an end in this very sphere. The rise and extinction of all kind of

experience, in a way, begin at this stage alone, which is named as the stage of Mahattattva. Here an apprehension or intuitive consciousness of the soul's genuine and primal nature continues to exist, or be present, in its experience.

Later, when the Egoistical Creation follows, and the soul starts experiencing the divine phenomena, at that time, the different faculties necessary for the subtle body begin to develop, and gradually the subtle body comes into being. This sphere is called the sphere of the Ego or Self-assertion. The phenomenal creation that arises at this time, is all Ego-based and related to this sphere. Here experiences of the subtle senses commence for the soul. Many leading thinkers prefer to give it the name of the Celestial Sphere. This is a sphere where the refined experiences, of a divine, subtle nature, belonging to the five subtle elemental essences (or the divine basic Elements) are available, and gone through by the souls. In this sphere, likewise, the souls are required to pass equally long millions of years, inasmuch as the Ego-based Creation itself takes several millions of years in its appropriate evolution. When a passage through this sphere on to the state of Dissolving Doom is made, then, too, a stay of millions of years becomes necessary. The Ego-based Creation, slowly and gradually moving into the abysmal depths of the Doom, takes countless years in completion, just as the Creational Phase itself had demanded of it a period of millions of years for its effective completion. Hence, an upward ascent becomes due only when a long duration of experience, spreading over a long stretch of years, is undergone through either of these two phases of creation as well as demolition ; and similarly, a descent down to the material creation on Earth is always preceded by an extensive duration of sense-experience over countless years, of course. It is because both, the creative processes in expansion, in the beginning, and the destructive forces in contraction, in the end, take 4 hundred million years in completing their cycle of work. Those yogis who are able to accomplish the attainment of absolute detachment through knowledge and intelligence, are lifted-up into this sphere of the Ego, and until the Final Dissolution takes place, they remain there, enjoying the divine, subtle experiences of that region. This refined sphere is meant for those aspirants who have leanings and take recourse to a fulfilment of refined experiences of the divine nature. In this rarefied land, then, they remain experiencing divine phenomena through their subtle bodies. Those yogis, who are of a still higher order, and have attained a deeper degree of detachment even from the enjoyments of a divine and refined nature, which is known as the 'Vas'īkāra-Samjnā' detachment, but retain an inkling of Bliss-experience in 'mokṣa', are transported into a state still higher than that of the Ego, the sphere of the 'Mahattattva' ; and, there, bid a final good-bye to their upward spiritual strivings, and all aspirations which have animated them so far.

**Entrance into the Sphere of Mahattattva and the Experience of Bliss :**

In the domain of the Mahattattva, the senses and their perceptive experiences cease to exist. Only through the medium of 'citta', a subtle and refined enjoyment of bliss or absolute joy is experienced, because, at this stage, only the causal body remains in existence. Until its entrance into the general phase of Doom, the soul remains enjoying the experience of bliss, here, through the vehicle of the causal body. In the region of the five Material Elements, experience of the products or objects of the five gross Elements is carried on by means of the gross fleshly body. Similarly, in the region of the five subtle Elements or the 'five Tanmātric Essences', conscious experience of the subtle substances, or divine phenomena, is gained and balanced through the refined medium of the subtle body. All this belongs to the Ego-based Creational manifestation. People who believe in the enjoyment of Bliss in 'mokṣa', ascend to the sphere of the Mahattattva, in fact. There, among the created phenomena of the Mahattattva, 'citta', and the other like manifestations continue to exist ; and, accordingly, the function of the 'citta' goes on in reaping and enjoying bliss at that stage. The Brahmic sphere happens to be close above this one. On this side of it, the creations of the 'Mahattattva' come to a final close. Prior to its advent and commencement, 'citta' gets merged into its immediate cause, the Mahattattva. Consequently, on the soul's relation with the 'citta', that had existed before, having come to a close now, its appended name, 'the living Being', is automatically dissociated from it. Etymologically, the phrase, 'living Being', came to be used for the soul on account of its derivation from the linguistic root, 'jīv', meaning 'to hold life-force or breath', at a very early time. Now, when the basic support of 'life', namely, 'citta' itself, out of which life had become manifest, had enlivened the causal body, and had provided its inevitable source of experience or enjoyment, is no longer in existence, the appelation 'living' is reduced to a meaningless term. What remains now in existence is only the Pure Universal Conscious Spirit. 'Mahattattva' itself undergoes a more refined change of state by getting merged into its own cause, the primaeval Matter or 'Prakṛti', at last. This final mergence having taken place, no other manifest effect of 'Prakṛti' as well lingers on in existence. And, ultimately, having given up its penultimate 'trio-form' of active particles or 'guṇas', it also recedes into its informal state of dead calm and tranquility, in which condition of existence, its power of producing perceptual experience, too, is totally annihilated. In the end, only the Supreme Being and absolutely inert 'Prakṛti' survive the Sweeping Doom and its last vestiges of changing processes.

**Objection :** The creative processes of 'Mahattattva' remain in action for millions of years, during which the living soul rests enjoying bliss, What

objection should at all be there, if this very state be regarded as the soul's salvation ?

**Explanation :** If such salvation were ever to be admissible, it would necessarily imply an unavoidable return from it to earlier phenomenal experiences of life on earth. Otherwise, there can be little objection to its admissibility as such. A belief in this type of salvation will mean salvation in two phases, giving rise to two corollaries at the same time. Its first phase in the sphere of Mahattattva will naturally last out for millions of years, until it comes to an end at the time of recession of 'Mahattattva' in its former source, the primaeval Matter. During the next Creational Upsurge, when 'prakṛti's' first off-spring in the form of Mahattattva again reappears, the organ of 'citta' will once again be recovered ; and until the succeeding Ego-based Creation comes off, for a second time in the sphere of Mahattattva, the soul will be enjoying bliss through the medium of the newly regained 'citta'. It, never-the-less, proves that such a salvation cannot but be a short-lived phase while a certain and positive return from it is evidently presaged for the poor soul. The creation of material phenomena giving rise to all perceptual experience, however, comes to an end with Mahattattva, as, on the reverse, it also commences with Mahattattva itself. Beyond it, during the still More Solemn Period of Greater Doom, only Brahma, and 'Prakṛti' steeped in its purest repose of Equilibrium, remain in existence. In the course of the following four hundred million years, 'Prakṛti' once again gets rejuvinated, and its long-enough debilitated Power of Procreation is restored afresh. It takes on the charming loveliness of a young damsel, and is again capable of bringing forth this vast multitude of Creative Wonders.

**Objection :** Well, the souls are liberated and come to an enjoyment of bliss in the respective periods of the Ego-based Creation and that of the Mahattattva. During the Solemn Period of Doom, God, too, has His Salvation, and riddance from the clinging irksome bonds of 'prakṛti'. He must Himself be, then, enjoying Bliss in a calmer Union with 'Prakṛti' in Equipoise !

**Explanation :** God has no instrumental media, or even the 'inner sense', with which He might have the experience of joy. How, without the 'inner conscience', or the sub-conscious experiencing faculty, will He enter into the arena of enjoyment ? The 'living soul', no doubt, is possessed of helping organs like 'citta', etc. It can be understandable to think of it as having that perceptual experience of joy or pain, at any rate. But God is entirely without any such means. Only 'Prakṛti' as a Causal resource lies at His disposal. Consequently, in the Brahmic sphere, there is no

possibility of perceptive experience, whether in the case of the living spirit, or in that of the Supreme Being, as such.

(10) With a view to being raised up to the state of liberation or 'mokṣa, the periods of the southern or the northern solstices, or for that matter, the ethereal paths touching the moon or the sun, bear little significance. If the faith is that God rules from a particular ethereal realm, known either as the sphere of Brahma, or the region of Celestial Heavans, then these paths might profitably serve as routes of reaching there. But God is not circumscribed by some one region, or the other. He pervades everywhere as an All-Embracing Presence. In the light of a sagacious maxim, if honey could be had in one's own courtyard, why should one run about seeking it here and there, at other places ? As an All-Pervasive Presence, when God is always by your side—nay, even deep *within* yourself—what use and necessity presses you to get Him, far away, by a particular path, in a specific, little-known Wonderland ? Is He not everywhere the same, of One Visage, and Without-a-Change ? You will not be called upon to address yourself to those bewildering paths, or strange realms—all but known to you. In order to have Him, or be united with Him, it will not be incumbent on you to go to the Celestial Sphere, or the Holy Abode of 'Brahma-Loka.' For a search of the Omnipresent Lord, all the best spheres and the blessed grottoes of the lowly Earth are alike. As soon as your contributary efforts and the requisite aids to the attainment of 'mokṣa' have been forged ahead and devoutly completed by you, at that very spot, or in its vicinity, even in whatever region or place suits your hopes and aspirations, a shelter for you will be reserved there. There, you will find God, as well, in His All-Pervasive Beatitude. And 'Prakṛti', too, in its best attire of cause-and-effect forms will not be missing from your presence, because it is unfailingly lurking behind its myriad, ever-changing manifestations.

**Objection :** You were just now talking of the spheres of Ego and Mahattattva, where, according to you, the soul stays in the midst of enjoyment of ethereal pleasures and divine bliss. Is it not after a lapse of millions of years that it has to give up its subtle enjoyment of bliss for the next higher stage ?

**Explanation :** In case you do not want to wait for your entry into the spheres of Ego and Mahattattva, you can very well have the joy or bliss of salvation here even on this Earth. Here, too, these spheres exist pervasively in their subtle and refined essences. On casting a look of our intuitive Eye during the state of absolute meditation or 'samādhi', we find that their frontiers extend over this world as well. In the light of the Theory of Perfectionism, even if their presence on this earth is refuted for

a while, still the pure joy that is experienced and enjoyed during the state of 'samādhi' can be secured without doubt even among these earthly surroundings. And, as long as this Earth does not come to meet with its Doom and destruction, this achievement of pure joy can be carried on for our eternal good. Afterwards, in the wake of the doom, when an entry in those subtle and divine spheres comes forth, their joys may also be additionally reaped and secured. The Goddess Nature, through its well-provided means and media, will all along help you in reaping the fruits of your doings, at all the graded levels of gross, subtle, as well as causal worlds. As such, joy by dint of 'samādhi', in this very world, may be harvested until the very verge of the Doom, when its commissioned brooms start sweeping away all the outmoded paraphernalia of this rank, rattling bastion of the Aged World. And, thus, moving up with the graded modifications of 'Prakṛti', the sublimating mission of various types of experiences may be carried on to its logical end.

**"Consideration in regard to the different Concepts of Ignorance, and Imperfect or Perfect Knowledge of the Soul" :**

Your belief is that liberation or 'mokṣa' is always attainable only through knowledge, may it howsoever be a short-lived one. A finite object or limited thing invariably has its confining bounds, and the shrinking limits of its duration. Here, however, we are not concerned with the question of an Everlasting Knowledge, or Endless Salvation. You also do not believe in a permanent salvation for the soul.

We, now, propose to take up a detailed consideration of these different aspects, so as to enable the spiritual student to ascertain the truth about salvation as well as the true nature of the soul.

Before we come to tackle with the advent of knowledge, or ignorance in the soul, we must know as to what prevailing condition before the change it previously had. If ignorance was there, wherefrom and how was it instilled into it ? Were it due to some special factor, what did that particular factor happen to be ? If it was its natural trait, then, nature is never destroyed. Nature comes to an end only with the disappearance of the object concerned itself. When an object loses its existence, its nature automatically follows suit. On taking ignorance as a natural trait of the soul, its salvation will never be possible. If it is alien from the soul's nature and has been injected into it through some external source, what is that source, then ? If, on the other hand, you think that it has been because of the limitations either of the cognitive faculty (buddhi), or that of recollection, i.e. 'citta', in that case, should it belong to the 'citta', or will you attribute its rise and impact to the soul ? If ignorance be taken as flowing in because of the contact of the 'citta', then, what and of what significance was the soul's own original nature ? Moreover,

ordinarily, the 'citta' is an ever-occurring concomitant of the soul, Therefore, while this conjunction with the 'citta' lasts, ignorance will never be exterminated ; and without uprooting ignorance, there can be little hope of 'mokṣa' itself, for, citta' has ever been the most fertile breeding-ground for ignorance. Conversely, if it is thought that ignorance has its roots, and rises, in the soul, then, ignorance and knowledge both will be retained as the natural traits of the soul. A continued association with the 'citta', or its disruption, will make no difference. As such, the idea of knowledge and ignorance coming from external sources in consequence of their impact upon the soul also does not seem probable. As a result of our discussion so far, it can fairly be concluded here that ignorance is neither a natural trait of the soul, nor an imposition, issuing out of external sources, upon it.

You regard the Imperfection of knowledge in the soul as its natural trait, just as heat in the sun, and coolness in the moon are their native and natural properties. As long as both these luminaries remain in existence, these native traits of theirs must co-exist with them. The soul's imperfection of knowledge as a natural trait, likewise, must always co-exist with it. Will it not mean that its existing store of knowledge could hardly be augmented ? It must eternally remain deficient and imperfect in knowledge. In that case, there could be no hope of its salvation as well. When this deficiency or imperfection of knowledge as its natural characteristic is neither to be reduced nor completely wiped out, how will, then, further addition of true knowledge be assimilated by it ? It is all-over and all-through permeated by perversity and imperfection of knowledge, without an iota of fresh room either for greater ignorance, or for better knowledge even. After all, it is an atom-like tiny speck. Hardly more than enough room is to be found in an atom for knowledge and ignorance, and those caused by outside other specific sources may find still less, and almost negligible space for their stay there. Hence, the possibility of its attainment of salvation also is hopelessly jeopardized and cannot be entertained. If the soul has for ever been ignorant and deficiently incomplete in its knowledge, an acquisition and addition of further amount of it cannot be at all possible for it. If, on the contrary, it is eternally possessed of perfect and complete knowledge, additional knowledge, in that case, will not be needed by it. It will have to be viewed as blessed with perfect and absolute knowledge, then. And, being in possession of absolute and complete knowledge, it will have to be regarded as Eternally Free, and having enjoyed salvation in the past as well. That will establish another fact that therefore it must be free and blessed with salvation for that very reason afterwards, too. The over-all conclusion will have be drawn that it remained in salvation before in the past, still is, and will be so in future, likewise. If, however, it has been and was

imperfect and deficient in its knowledge before now, and still is, it must quite inevitably remain so is future also. It can *never* breathe the air of salvation, howsoever brief it may be. Under both these suppositions, an achievement of salvation for the soul is not proved.

**"The Concept of Return from Salvation" :**

If salvation is viewed as an acquired state, even then it cannot be maintained to last for ever. It will neither be an everlasting boon for the soul. A thing that is created and born must have its horizon of extinction. Whatever is bound to the laws of motion and has to go, must have had its advent, and be bound to come again. But this type of cyclic salvation of the soul is not proved. When the soul is taken to be an everlasting entity, how will it be having a temporary and transient salvation ? The eternal should have eternal salvation, as the ephemeral, a transitory one. You cannot deny that your belief visualizes the presence of some certain and basically true and eternal knowledge, in one form or another, in the soul, howsoever meagre or limited in its range you might believe it to be. That much part of its knowledge remains unchanged and eternally the same. If that is so, how can any further instable addition of knowledge be absorbed into the already existing meagre but stable degree of it ? The same lacunae that appear to exist in kaowledge possessed by the soul, should be applicable to knowledge on the part of the Supreme Spirit also. You deem God's knowledge to be boundless, because He Himself is boundless. You should as well believe the soul's knowledge to be similarly boundless. You think that the soul is an infinitesimally small unit of subtle consciousness, much of the dimensions of an atom. Should not its knowledge too in all likelihood, be as small as its viable capacity ? Had the soul been some big enough and great thing, and a part or portion of it dashed with sparse knowledge, vacant space for introducing and depositing fresh knowledge in it might have been available. The soul, however, contrary to it, is extremely small, subtle and refined, and finite in its aptitude. For that reason, it would be quite reasonable and fair to have limited and meagre knowledge associated with it. You find the soul to be a conscious entity and you envisage the Supreme Universal Spirit also as a Conscious Presence. Holding Him, as you do, a responsible agent for doing so many things in the world, you still do not hesitate in calling Him, or believing Him to be Absolutely Un-bound and Above-All-Restraint. Why not, after assuming the soul as well to be a free agent of deeds, grant it also the privilege of being free and without any vestiges of Sinful Bondage ? You attribute the presence of knowledge in God throughout the Space He Occupies. He is described as All-Pervading, and His knowledge as well is characterized as All-Embracing. In a like manner, the soul's knowledge, too, should be deemed as befittingly woven and spreading throughout its

genius. It is infinitely small, and no bigger than an atom. Therefore, its knowledge should quite appropriately be meagre and of small significance. Beyond it, there is little space left in it for further additional knowledge. Otherwise, you will have to concede residual space left even in God's Omnipresent Mantle for additional in-put of knowledge.

Due to the unsolved difficulties dealt with above, neither ignorance nor imperfect deficient knowledge can be deemed attributable to the soul. Nor does the notion of its advent into salvation, or, afterwards, its imbecile return out of it seem to be consistently held and convincingly proved for a rational satisfaction of the mind. As regards its deficiency of knowledge, if it is conceived of as imported from some outside source, it could well be possibly expelled. But you are prone to view this imperfection of the soul's knowledge as eternal and unceasing, and speak of it as its natural trait. A natural property or attribute is never extricable from its possessor. It will always remain a typical feature of its principal or patron. Only on the extinction of the principal itself, follows the simultaneous obliteration of the supported trait or quality. Consequently, such imperfection of the the soul can neither be its natural trait, nor a simple attribute, nor even its undying original nature. As such, the concept of the soul's elevation into 'mokṣa' or final liberation also cannot be rationally maintained. And, lastly, the advent into 'mokṣa' itself being untenable, how can its return from there be thought of ?

*Here ends Section Eleventh of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

### Twelfth Doctrine : Twelfth Section

*Doctrine :* **"The soul is ever un-bound ; out of mere delusion it appears to be in bondage."**

**Discussion :** In fact, the soul is always in perfect freedom ; its seeming contactual confinement and apparently unpleasant bondage within various bodies, or release out of it, is so viewed because of an erroneous imposition or what is generally called delusion of the mind. In this way, the soul's bondage and deliverance has been going on since time without

beginning, and will continue eternally to be there. Had there been a beginning of it, it might then have been brought some time to an end as well. Whatever is without beginning is also without an end to it. This kind of bondage and liberation from it are being obviously believed in on account of the soul's very close association existing with the gross, the subtle, and the causal bodies. They are, however, not real. Pleasure and pain, likewise, are of these bodies, and not of the roul, in truth. Had they ever belonged to the soul, they would and should have continued to exist with it even during the Doom period and the state of Final Liberation. Being no original traits of the soul, they cease to follow it there. Never-the-less, as long as the bodies remain linked with the soul, the presence of joy and sorrow will inevitably be always felt. In the course of the Doom period, the three bodies are annihilated and get merged in their immediate causes. Along with them, their relative perception of pleasure and pain also, in its subtlest essence, dogs their shying hooves. In that condition, the soul once again reverts to its genuine primal nature.

**Objection :** In the Doom period, the bodies of all the souls get merged into their immediate causes : hence, every soul should stay liberated at that time. In that particular state, what identifying distinction will mark the liberated and the unliberated ones, and distinguish those covered with ignorance from ohhers blessed with true knowledge ? All present endeavours and spiritual practices of yoga, etc., will go wasted.

**Explanation :** In reality, this consciousness of bondage or deliverance is a natural trait belonging to the 'citta', the central organ of the sub-conscious faculty called the 'antah-karaṇa'. If it is argued that this inward faculty is a non-conscious, material modification, how will the inkling or perception of bondage and freedom be possible for it, because that can be attributed to a conscious factor alone, the answer will be that its close association with another conscious factor is able io impart to it a sort of pseudo-conscious activity or capacity, by virtue of which it begins to sense pleasure and pain to a certain degree. Factually judging, it is niether there, nor in the soul ; but due to the mind's deception or confusing fogginess, it is usually foisted upon the soul. As soon as this delusion or perversion of truth is got rid of through the right influence of true intelligence, their existence remains linked only with the pseudo-conscious internal faculty merely charged into activity by the residing soul. The soul itself is eternally free from all feeling of pleasure or pain, alike.

**Objection :** Certain thinkers believe in the soul's enjoyment of bliss or deep happiness in 'mokṣa' through the medium of the internal sub-conscious faculty—what is your reaction and reply to that ?

**Explanation :** If, during the period of the final Doom, the existence and continuance of the subtle and causal bodies is believed in, then it cannot be the last phase of Total Destruction. It must be regarded as the period of destruction of the five gross Elements and their modifications, the gross earthly bodies alone. But that seldom happens. This will barely imply a partial destruction of either a territorial portion, or, at best, a gross surface layer of the creation. Again, why should the five gross Elements alone be chosen for destruction ? The last Doom should mean the destruction of all the diverse modifications of 'prakṛti'. Only after that, 'Prakṛti' will be in a position to revert to an unagitated state of balanced Equilibrium. Your rejoinder to it may be that the gross earth and other elements of that order, getting worn-and-torn by use while in solid existence, go to dissipation for reverting to their immediate causes, so that the ensuing period of recess and rest may resuscitate their procreative vigour and they might once again turn back to resume with rejuvinated energy the cycle of their work during the next round of Creation. All this takes place with a purpose, and so, ultimately, they are afresh capable of reproducing a fine world. But this reason is equally applicable to the ethereal phenomena produced by the subtle elements and the modifications of Ego and Mahattattva. These also came out of prakṛti', at some time in the hoary past. They must also bear vestiges of wear-and-tear carried on for countless years, and require merging back into their causes for a renewed vigour and recuperated return for better work. The inference is that the final ravage and destruction pertains to the whole universe, and, in all reasonableness, it should be so ; for, things that were ever brought into being must, in order of their successive births, gradually come to bear the effects of agedness and long use. Consequently, under the conditions of Doom, all the offsprings of matter or 'prakṛti', after having undergone the forces of dissolution, will get absorbed in their Material Cause. When the time for creation comes, they will again in a like manner in descending order spring forth out of their Common Cause, and go on being associated with the soul. The spirit, in its own right, will come to be assuming the various garbs of lusty bodies of clay. The foregoing account unambiguously points out that there is nothing like a Permanent Deliverance, or Eternal Salvation, in the world. The soul's bondage begins with the Creation of this world, and it ends necessarily with the world's Cosmic Disappearance. During the Dissolution period, the soul automatically attains its freedom because of the absence of the means of bondage as well as the recoiling experiences. So long as the Doom lasted, every soul enjoyed its lucky salvation, for all the souls in existence had been blessed with it. *Don Ignoramus* (the fool) and *Doyen Te Deum* (the wise) both stood unstained, and without past blemishes. On our Earthly globe, the rule of perfect Equality could not be brought in, or successfully established in human

society, nor is there much hope and possibility of its firm footing in future. But in the Kingdom of God, nevertheless, a really significant reign of Socialist Equality does prevail in this unsought state of Deliverance. This earthly Kingdom of Errors—our beguiling abode—is a world of human beings. Inequalities as well as painful adversities here will *never* come to an end. Man is ever a creature of bloated imbalances, and exaggerated differences of all kinds. Until the very last cleaning of creation, the logistics of his self-centred philosophy and the worship of individual Self will persist as ever. Try to examine a hundred thousand men and women in your neighbourhood, and you will find a wide diversity of intellect, learning and thought, variety of habit and custom, and altogether unlike actions and dissimilar pleasure, pain, and accepted values in life among them. In a world of these innumerable differences and dissimilarities, where can an ethically sound Principle of Equality rest its head and be fostered? The notions of individualized interests and preferences will never be wiped out. Equality will never be seeing the face of this earth, and so unity must always be missed. At no time, in no region or part of the world, and through whatever medium of body it may be, absolute extrusion of pain from life will never be achieved. But during the Doom's prevalence period, once you are in the Kingdom of God or Brahmic Sphere, all your inequalities, all your pains and malignant miseries, and all the extents of ignorance fall away like burnt ashes. Except for the soul, nothing else to lead it to bondage remains in existence. We shall call it a veritable 'mokṣa', indeed. But this will be lasting only for the Doom's duration. Learned mathematicians and other scholars find the Doom's prevalence also for a stretch of 4,000 million years. Taking into consideration the above illustrations and searching remarks, we are led to a finding that bondage and 'mokṣa' both are but temporary and short-lived affairs of, say, four or five thousand million years or slightly longer duration. On the basis of their calculations, scholars have been telling us that the phenomenal Creation itself takes 4,000 million years in its completion, and the turning of the wheel of Dissolution also takes an equally extensive length of time.

Certain thinkers are of the opinion that the soul remains in salvation for a period thirty-six thousand times the interval between the beginning of Creation, and the end of its Dissolution, which means that according to them, the total period of the soul's liberation lasts for 311 billion and 40,000 million years, in all. But, if its return from Liberation takes place after such long expanse of time, while during it both the Doom and the fresh Creation have happened a number of times, in that case through what changing conditions, in the course of intervening creative periods, so many times on the occasions of fresh creations and repeated dissolutions, will the reserved impressions or 'Samskāras', coming from life before

salvation, which usually serve as the cause of the soul's attraction for return, be passing, every time they are required to do so ? Will they be, time and again, at the time of every new creation, regularly entering into and coming out of their absorbing cause without a contact of the soul (in Salvation) ? Without the covering impact of the soul. or in the absence of its association, for almost many ages, they might well get mixed up with their cause and be ultimately untraceable ? On account of their repeated entry and exit through more than one Doom, the very factor of their distinction and separation might as well be lost ? So much so that on its resumption of life after returning from an extremely long Deliverance, the soul might be faced with an insoluble situation. How will it tend to be inclined to its new worldly surroundings ; and which of the available bodies will be the cause of its well-suited attraction, and compel the necessary customary pull ? Hence, the idea of staying in liberetion for an unthinkable period covering many Dooms and many cycles of Creation scarcely seems to be understandable. We had better accept the best alternative duration of 'mokṣa from one creational phase to its subsequent total dissolution. Up to the end of Doom, in a way, the continuance of General Deliverance will, of course, be there. Otherwise, all our efforts and sincerely mortifying pursuits utterly fail in earning an exemption from pain and misery, or abolition of perverse ignorance for us ; nor, as their reward, does a perfect and thorough discipline over impulses ever dawn gloriously and hopefully upon us. Even passion and attachment are not shed away. In their subtle essential form, in some degree they continue to cling. It is always this presence of passion and a certain bent of mind that causes a definite inclination and initiative. So long as the three bodies persist, passion cannot be completely wiped out. The subtle and the causal bodies will be disintegrated only during the conditions of Doom. This will not be determinable by any degree of resolute industry or piety, but completely liable to the direct working of the laws of disintegration. Creation and Dissolution are the natural traits or laws of inert, non-conscious 'Prakṛti'. Under the aegis of Doom's inexorable forces, therefore, quite naturally, without effort, or elative resoluteness, 'mokṣa' or Liberation will be the lot of every soul. Likewise, in the course of the creative up-surge, natural bondage will become the order of the day. While undergoing creational transformation, 'prakṛti' by means of its own natural trends will resume attracting the soul to its diverse bodies being prepared for the soul's earthly abode, with all its helping faculties as well as the sense-media. Dramatically looking at it, in every possible sense, the soul will thus be presented on the World's Histrionic Stage, whereon, for an active role, all kind of overt and covert impetuses in worldly experience are luxuriantly provided by the Directress with a view to the emergence of a Final Catharsis.

**Question :** If that is so, does the soul, then, labour under 'Prakṛti's' lashes ?

**Answer :** No, it is not like that ; because, had it been a doer and reaper of deeds, it would, then, certainly have been in 'prakṛti's' onerous grip. Non-attachment is a crucial trait of the soul ; hence, it cannot brook external thrust, or outside imposition.

**Objection :** **"In the light of your principles, what difference may one find between the Individual consciousness and the Universal Conscious Presence ? Are these two separate entities, or one and the same thing ?"**

**Explanation :** They are distinct from each other and yet identically the same. A distinction exists, just as the duped tenant of the body, the soul, always regards himself as different from the body when he calls it a personal effect of his, in the remark, 'This body is mine'. Thus, he separates his identity from that of the body. 'I feel pain in my body'—this expression, at the same time, indicates that he attributes the feeling of distress and anguish caused by pain to himself, whereas, in fact, the distressing pain is found in the bodily limbs like the arms and the legs. The feeling of anguish, too, must belong to the arms, and the legs, or the limbs concerned ; but the gull that he is ascribes others' misery to himself, and feels as though it were his own. Actually, that is his duping delusion. Due to this unwarrantable error alone, he thinks and believes the feeling of anguish arising in himself. Otherwise, his identity is not the same as of the body. But here, despite a positive distinction, he mistakes the body to be himself in perfect identity with it. Exactly so, in the case of God, as well, he takes Him to be different from himself, although his identity with Him is indubitably established, even when it is believed that God's Universal Presence pervades and permeates through the finite soul. God's Presence in exclusion of the individual soul is never tenable. He pervaded everywhere even before time began, is doing so at the present, and will continue to do it ever afterwards. While viewing the soul as a conscious unit, you concede its actions and experiences as taking place in the body ; why not, in a like manner, then, taking God also as a Conscious Presence, conceive of His actions and their recoiling effects befalling His Being, as well ? Him you regard as Absolutely Free and Invulnerable in His Cosmic Body as well as within the individual's physical frame, though the embodied spirit of an individual is lamented as being bound and chained by the same effective strings of its deeds. What reason is there for you to do so ? Within the self-same body, out of two active factors of like conscious nature, one you suppose to be bound, and the other

to be immanently free. The self-same Free Immanence you are pleased to regard as the responsible agent of all the out-springing material changes and metamorphoses of '*prakṛti*'. In the same way, what bars you from considering God as the Doer of all bodily deeds as well ? What is the need of believing in the existence of a separate soul in the body ? When He can be aptly supposed to be doing in the universe all the jobs pertaining to 'prakṛti, He can as well do those of the body, too. It is by virtue of God's Pervasive Presence throughout and at the core of 'prakṛti' itself that all its works are successfully effected. As He equally subtly pervades the soul and the body also, the various jobs of both the factors may accordingly be done by Him. Therefore, the separate existence of each entity, or separate order of consciousness of the soul and the Supreme Being is not borne out. This also seems to confirm the probability of identical sameness of the two. Two kinds of consciousness as well are out of all provable possibility. You hold one of them to be possessed of parts, and the other altogether without distinctive parts. The one having parts will have to be based on a relation of cause-and-effect. As for instance, 'citta' is a factor, consisting of parts, and it is seen or found in experience to be governed by the law of cause-and-effect. This kind of cause-and-effect basis, however, does not appear or come in experience to exist in the case of the soul. Hence, your present concept is full of error and founded on ignorance. You must conceive of only One Omnipresent Conscious Entity, which may be responsibly credited with all kinds of acts in the world. The notion of two conscious factors existing in the same body is unsound and rooted in sheer ignorance, when it is evidently realised that only one conscious entity is enough to inspire and carry out all the functions and necessary jobs of the body.

**Question :** How do you account for the differences of actions, knowledge, and experiences that vary from one body to another ?

**Answer :** Action (karma) and its experience are carried on in the body with the close contact of the Conscious Dweller in it. They do not belong to the Dweller himself. Once we concede that the Conscious is immune from all attachment for being 'actively inactive', the diverse activities of the body can be fairly well performed by it only in virtue of an inspiriting proximity of the Conscious factor. As such, why go out of your way to dub the individual soul with undue fickleness and mutability of nature ? Such unnatural attribution of changeability to the soul will usher in many other shortcomings in it. As, for the other four remaining material Elements, the primary one, i.e., Ether, has been the source of providing space as well as direction of motion, likewise One Conscious Presence permeates everywhere, in Its All-Pervesive Essence, throughout whatever

visible or invisible, moving or unmoving is in existence in the Universe, and ultimately provides room as well as motion to all others.

**Question : "Ether is inert and non-conscious. What difficulty will arise, if, like that inert substance, God too is supposed to be inert & a general source of all vacuity and motion ?"**

**Answer :** A likely difficulty may be that Ether, being non-conscious, has its material source, and is itself an effect of 'prakṛti' out of which it has risen as its metamorphic modification ; whereas God is not an effect of any cause, and has not had His birth out of anything else. Had He been an Effect of some other cause, it would have been possible to think of other objects as having their motion in Him. But He happens ever to be Self-accomplished, One and the Same without any modification, Super-Conscious, Changeless, Superbly Subtle, Pervasively the Source of activity and motion in all things. If God were to be believed as non-conscious, who will, in that case, be the cause of motion in 'Prakṛti'? An inert object *per se* cannot be self-mobile. It always stands in need of a conscious spur. Hence, the conscious alone will always be the cause of motion in the non-conscious, although an association of the conscious and the inert is, at the same time, necessary.

**Objection :** If 'Prakṛti' be taken as the effect of some other cause, cannot that self-same cause be the source of motion in it ?

**Explanation :** 'Prakṛti' is the ultimate cause of all the other successively ensuing effects. If another cause of that ultimate cause itself were to be believed in, a further higher cause of that, too, will have to be searched for, which process will endlessly go on without finding a last one, and the fault of indecision will creep in. The search will never come to a decisive end. Therefore, 'Prakṛti' will have to be accepted as the exclusively ultimate cause of all the resultant material objects in the world. On account of the Supreme Being's close association, or 'pervader-pervaded' relation with it, and His being a Conscious Partner, the attributes of learning and tendency to act are the traits that have to be ascribed to it. The Supreme Being, as an All-Pervasive Presence, Himself remains everywhere absolutely Changeless and Unmoving. All this visible world is, in all respects, a creation of 'prakṛti' to the exclusion of everything else. Only by virtue of His Immediate Proximity, God is, of course, the Efficient Cause of learning, action, and motion in it. In all the created objects of 'Prakṛti' right up to this earthly planet of ours, the various states of learning and action, motion and station are simply due to the Great Omnipresent Brahma's Inspiriting Presence. No other power besides Him, be it conscious or inert, can accomplish this universal task. Consequently, there seems to be

be no difference between the individual soul and the Universal Spirit. No differentia or means of distinguishing one from the other, at all, exists. Only two things exist ; One is Brahma, the All-Pervading Universal Spirit, and the other thing in existance is 'Prakṛti'. These are the two ultimate entities that are found in this visible world, and no third. 'An eternally free or bound, finite soul' is nothing but a misnomer. The Conscious presence (or the so-called soul) that pervades and occupies the cavity of the 'citta' is no other than the Universal Conscious Presence Itself.

**Objection : "When by nature the soul is pure, enlightened, and ever free in itself, why is it apt to be called to this world for its battering bondage and sufferings culminating in liberation through the medium of the body ? Can it ever get its riddance from this ?"**

**Explanation :** The soul's earthly venture in respect of bodily confinement and 'mokṣa' will eternally continue to be On the earthly plane, the body and the sub-conscious faculty have their profitable existence. Their utility allows the soul to know what pleausre and pain may be. Where they are wanting, what use will it be going there ? Everything is immaterial and of the same essence in 'mokṣa', whether it lasts brieflly for several thousands, or, infinitely longer, for countless years. In a world beyond the present one, if the experience of pleasure and pain is missing, life will be uninteresting either like a lifeless block of stone, or like infused consciousness reverting to its primal nature without the tools of its wakeful expression. Matter or 'prakṛti' exists everywhere. As long as an association with it remains undiscarded, in this world, or the other sphere of Brahma, some sort of bond or relation on the part of the soul must continue to hang on. Man is madly eager and impatient to breathe the air of the Brahmic sphere and enter the state of mokṣa', where nothing inspiring is to be found. With a view to communicating with those difficult peaks, he voluntarily undergoes a lot of self-imposed afflictions, merely for eliminating joy and sorrow from his future destiny, completely oblivious of the truth that if he were to forgo all thought of extirpating pleasure and pain for himself, he might possibly save himself even from his current and present-day sufferings. He however, cannot give it up. If he has come, he must go as well. Nobody wishes to die ; but death and departure is an inevitable event of life as a consequence of birth. This order and law of change in 'Prakṛti' will always persist in its irresistible course. As its own unfailing sequence, births and deaths will ever be occurring in this world. You will never have done with this transmigration, whether of rebirth, or of 'mokṣa'. Where bidding adieu is necessary, hailing in also is a positive certainty. Everybody, whether he likes it or not must ever be involved in this eternal cycle of transmigration. It is a challenge of nature ; and nature is seldom forsworn. Hence, it will

unceasingly cling to you. Why, then, fret and fume, unprofitably, about it ? This cycle of things has been going on since time out of mind, and will still go on without break. You, too, had better get along with this course of nature without worry or woe. That is the best course for you. Otherwise, what help is there for you ? No escape will ever be possible from what, you think, you are slave to, or, in fact, are co-operating with in a self-impoed bond of mission. Therefore, laughing and dancing, by leaps and bounds, smiling while you can, weeping and wailing, do have your crying but also ceaselessly march on, stepping forward in the midst of your mortal agonies. Accept your Entrance and Exit from here in a spirit of unswerving resignation. A Punjabi proverb aptly summarises the whole sense, thus : "Khotevā ! Khoteyā ! āve te Khloteyā, kachchiyāñ lyāiñgā/pakkiyāñ lāijāiñgā, āve ne nahiñ mukṇāñ, tāiñ nahīñ chhutṇāñ."

The flow of the Eternal succession of bondage and liberation, birth and death, or rebirth has ever been going on since time out of human memory. Neither was its beginning ever brought about, nor will it ever come to its eternal end in future God, your Father-in-Heaven, Himself has everlastingly been clinging fast or clasping this 'prakṛti', or the elusive power of Māyā, in His Inalienable Embrace, as it were. He has not been able to get out of its beguiling clutches for all this race of time without beginning. Well, how puny and insignificant in comparison to the Might of God is the little worth of man, who wishes to accomplish his unwarranted release from it ! Moreover, even supposing you were able to secure your emancipation from it, where out of its reach will your stay be ? Beyond and in exclusion of it, there is no other space, whether it be the Brahmic sphere, or the Heavens Divine. When its contact with God persists throughout time without beginning, and He Himself cannot leave it and find elsewhere some resting spot, how and where may you be expected to obtain it ? This is merely a fanciful conjecture on your part without any valid ground for it.

Has God ever cared to bewail His lamentable miseries and sufferings to you, although He, too, is yoked to this dull load of 'Prakṛti' ? Then, why do you incessantly complain andl ament your lot on earth ? Your worthy conduct should also be as that of God, your Lordly Father-in-Heaven. If your aspiration lies in being His true and worthy son, like your Godly Father take to the observance of taciturnity and tight-lipped silence, without a sigh or a groan, and mutely quiet for good. But, nay, contrary to it, you are always drumming your plaintive notes into others' ears, crying and wailing aloud to the indifferent gods. All these futile wails, like cries in the wilderness, will be vain and of little avail. As, if a lonely person broken down by distress in a solitary wood were to cry out and give vent to his sharp agonies, who is going to hear him there ? When

no listener is there, will not your wails be altogether useless ? You have been crying and lamenting your lot all this time without beginning, has any one ever heard your call for succour and help ? What hope, at all, do you have of being heard now ? Under the circumstances, would it not be better if you were to give up your weeping and wailing, crying and letting your woe, —or pain, —or worry out before anybody ? Wise people seldom wag their tight tongue about their mentally pricking thorns. You should try to carve out of yourself a sensible, prudent, and worthy son of your Almighty Heavenly Father, and never before any one else give vent to your singeing heart's agony. Your Great Father never does so. Likewise, in every situation of sorrow or joy ; of trouble, pain, or anguish ; in adversity, in misfortune ; during loss or gain, honour or dishonour, censure or praise, moments of grief or care ; in the course of infatuation, attraction or aversion, merriment or bereavement, affection or love, be true to your Grandsire's precious precept. Then alone, emancipation can be your lot. Otherwise, in the prevailing conditions, there can hardly be any chance of your success. In the likeness of your traits, abolition of attachments, and freedom from fickleness and overhanging vicissitudes lies your own likeness to your Illustrious Father. In the wake of this ennobling sublimation of your true self, all the regions will be equal to you, whether you remain here in this world, or prefer to go to the celestial heights, or still higher to the Brahmic sphere of the Absolute.

**"Turn all your ears, and Open your Eyes wide !"**

Ever since your foetus days in the mother's womb, which has been compared with the scorching hell named the Potter's Kiln (Kumbhi-pāka naraka), biding your time in that soak-pit of stinking soil and urine, where nothing except pitch-gloom was your lone companion, you fell on evil days like a latrine-worm ; without even a chance of fresh and open-air breathing, you were subsisting on filthy fluids, yet somehow growing in that hellish darkness, debarred from all facilities of whimpering your lamentable woe to any ears around you ; —all this long tale of bitter suffering and inexpressible fate has no parallel in the world. In due course of time, after full ten months' dumb relish of an utterly stinking abode, you had your desperate exit through an extremely narrow passage of relief. You seem to have forgotton all that now. And, since the dawn of discretion also, you have been living a life of dependence, and slavery to others. Stark servitude to parents and teachers, bondage of kith and kin, and society as a whole, submission to rulers—all this is but civilized slavery with which you have been bearing so far ; and the worst fate inherited by you is the servility or bondage to your own body, which, defying all challenge, seems to know no end. The whole day, you are engaged in serving it as its whole-time servitor. Perennially at day-dawn, in order to give it a wash

and cleaning, you have to serve as a scavenger for removing the night's impurities and refuse ; as a barber for a shave ; later, as a washerman for washing clothes ; as a cook for preparing its meals ; and as a loyal servant for procuring food-stuffs and fetching them from the market. All along, what degree of willing labour and trouble has to be laid in its behalf to win food, livelihood, and clothing ! Everyday, it has to be kept neat and clean, refurbished and well-adorned. Day in and day out, from morn till night, you tire yourself out with sweating labour and gnawing worry in respect of its maintenance, care, and safety—only too fatigued at night to enjoy your meal and have a sound and peaceful sleep. Sleep is also linked with the body. All the twenty-four hours of the day, in your life-time, you are generally devoted to its care or servitude. At the most, your lifet-span will lengthen out to a hundred or two hundred years of grace. At the end of that allotted period, this body, too, has to yield to nature. This entire course of human life is, thus, dedicated, as it were, to the worship and adoration of this mortal body, and meanly sacrificed in its entertainment, dependence, and servitude. It applies not to your life alone, but to all other living beings as well. No creature on earth is ever seen presenting a contrast to it. All are engaged in offering their homage, their best services and obedience to it. Being, and still cherishing to be, a voluntary votary of this deified mortal god of the body, you please your whimsicality by talking of Emancipation from bodily ills. Well, so far as absolute dissociation from it is concerned, have you ever come across anybody completely independent of it ? God Himself having risked His Independence, for He, too, is bound up with 'Prakṛti', it is no wonder, at all, if you have been similarly bound up with the body. Looking up for ideals, we are fated to straggle here and there on nasty dust, hankering after it as though after a shimmering mirage, wasting away entire life with little gain. And, when departure comes, a whole load of vice and virtue has to be borne on head. Then, again, it must be carried back here ; for, even on re-birth, a return here, of all the blessed places, has got to be made, willy-nilly. After the expiry of liberation or 'mokṣa', as well, the destined return is ordained to be here alone. This chain, or hazardous quagmire of going and coming back bears no end for you. Hence, why worry, in vain, about it ? It is but certain, if anything, at all, in this world of uncertainties is, that this sequence of departure and arrival here will never be coming to an end. It seems almost next to impossible that man may ever be freed from the shrinking shackles of 'praktṛi', or the material world, as such.

**Objection : "You always lay greater emphasis on 'Prakrti' rather than on Brahma."**

But, in reality, all the religions and spiritual scriptures advocate the

attainment of 'mokṣa' and utmost cessation of woes in life in virtue of God-or Brahma-realisation by man. What reason is there for this divergence from them on your part?

**Explanation :** We hold 'Prakṛti' to be of greater significance, because 'Prakṛti' and its off-spring manifestations are the eternal source of man's bondage as well as liberation from it. The material creations of this world which happen to be causing our bondage are also the objects from whose grips we have to be freed. We are ourselves responsible for creating our ties with them, and can as well liberate ourselves from their hold upon us. Do not the other things that bind us ingloriously, include the inmates of our family, beloved friends, or other people of our village, city, country, or foreign lands, or we get ourselves fastened to the material objects and substances that lie round about us as 'prakṛti's' multitudinous array in beauty and fright, from the first to the last? These are the only two captors of humanity—the inert means of fastening and fascination and the living captors of our hearts—and we are the captives held in their bonds and sway. Except for these, there is nothing else in sight. God had little to do with our coming into bondage, and so there is still less reason for Him to rush to our help. We get entangled or fastened into unnecessary bonds, here, through our own ignorance or perverseness of conduct, which may be removed by appropriate enlightenment for re-establishing our former freedom. The proper source of true knowledge and enlightenment are the teachers or the 'guru-janas'. On their leading us into spiritual enlightenment, we shall be freed by our own best efforts. A part of this unceasing ignorance is a heritage of previous succession of generations, while another part of it is often reaped from the 'guru-janas'. The parents, or the instructors of a child, sometimes, themselves happen to be the victims of foolishness and perversity of mind and habits. They, therefore, cannot but be expected to pass on their want of learning or intelligence, or ignorance to their young wards, inasmuch as they are themselves without true sense of things. What else will they be able to confer on their unwary sons and daughters, or learning lads and lasses entrusted to their academic care? On the other hand, if the parents or the teachers are themselves possessed of sound learning and wisdom, they will surely impart the benefit of their own wealth of prudence and right lore of knowledge to their loving children and students. Often, some boys or girls are seen to imbibe the influence of their social impacts or surroundings rather too sensitively for them. At the same time, if the parents and teachers are properly educated, righteous in thought and virtuous in character, free from all vices and evil ways, richly endowed with many qualities, wise, and imaginative, they devote their best care as well as effort to the development of their children's and students' noblest

genius and personality. It should now be easy to note that for the acquisition of good things and true knowledge referred to above God's Presence is not at all needed. Herein, God neither promotes ignorance for man's bondage, nor favours him with wisdom and true knowledge for his ultimate deliverance. Both these characteristic qualities or traits do not naturally belong to Him.

**Objection : "How does 'Prakrti' keep the soul in its bondage ?"**

**Explanation :** You find it directly in your own experience. The body consists of five material elements. These are simply the successive consequences of 'prakṛti' itself. The first restraint is of the gross, physical body, which is a composite of these elemental constituents. Downright from birth till death naked servitude to it is carried on undiminished. The entire span of life passes away in looking after its care, safety, and maintenance. A whole lot of diverse necessaries has to be assembled and provided to meet its poignant demands. All these materials, too, are 'prakṛti's' products. In earning and procuring these various stuffs, say, food-money-and-clothing, vegetables-medicines-and-fruits, precious metals like gold, etc., and many varieties of eatables and drinks, the best part of a valuable life is cheaply squandered away. Then persistent attachment to them follows, with lingering thirst. A life-long course of such teasing trifles takes away all the fine initiative and zest in life. These ephemeral objects of enjoyment—animate as well as inanimate—were neither brought here at birth by us, nor will they keep company with us in death. But still, irrespective of all that, throughout these long years till the very end of life, these shallow things of worldly welfare yield no satiety to our greed. When do we ever come to have anywhere in life an edge of contentment or satisfaction, an indifference, cloying-dislike, stoppage and 'no-more' of these carnal appetites, replacing a ceaselessly whetted edge of murky passions and luring lust ? Day by day, the desire and thirst for them is endlessly spurred on. Since the hour of birth until the moment of last breath, this insatiable thirst never seems to be quenched. All these are the slyest cords of 'Prakṛti's' alluring captivation. With these man is fastened, and unmanfully wrecked. We are ourselves the authors of our pitiable plight of bondage ; but, when we are up in our best efforts and manly endeavours, it is quite possible we may be blessed with our cherished emancipation from it.

Now, to the next consideration regarding the subtle and the causal bodies, which, too, are 'Prakṛti's' sublimely refined modifications and two tightening tentacles on the soul. They are the ultimate sources of rebirth as well as 'mokṣa'. After the soul's expropriation from the gross body, these remain the cause of its captivity. Up till the limits of the Doom's period, they continue so assist in the satisfaction of related urges and

appetites as well as in the attainment of salvation. Without them, the subtle experiences of the subtle world will not be possible. Ever since the soul's association with 'Prakṛti', they have been the apt media of satisfaction for it in the gross, the subtle, and the causal worlds. Upto the present day, no opportunity for freedom from them has been available ; nor is there any early likelihood of its being out of their irresistible hold. It appears that a deliverance from them, till the very verge of Doom, is utterly impossible. For all this good long time, we have ever been adhering, clinging to, and fondly hugging Mother 'Prakṛti', and its charming creations. All through these ages, we have also been trying our best that we may not be cast away from the cosy lap of our too fond nurse. Does God ever mean and wish that you should continue to cling to its apron ? If not, then His concern over your entanglement as well as riddance out of its sapping tendrils becomes altogether unthinkable. If, after all, deliverance has to be secured, a true knowledge of 'Prakṛti's' diverse modifications through their cause-and-effect stages alone can bring it about for you. When the real truth about them has been gradually garnered, a further need of dispassionate renunciation should attract your attention. Then, for quite long, the spirit of unconcernedness and detachment, of satiety and complete indifference towards them and the yearning for their enjoyment, must be thoroughly cultivated, and firmly rooted in, so as to shed away all interest in them—even ordinary attentiveness to them, as well as the revived memory of past experinces in the mind. It will then be possible that salvation might dawn on you. In such a state of life, even before the advent of Doom, you will be able to enjoy adequate happiness and bliss, which will be almost akin to that of your cherished Emancipation, Enjoyment of Real happiness by means of the subtle body in the subtle world, and divine Bliss through the causal body in the sphere of Mahattattva can thus be obtained. That will positively last hundreds of millions of years, until the approach of the all-out Total Doom. At the fag end of the Doom, when 'Prakṛti' will, once again, re-enter its primaeval phase of absolute equilibrium, your hair-breadth differentiation from God, too, will *ipso facto* fall out for good. At that time, you will also come to be one with the Absolute All-Perfection, enjoying the same state of Being—Indivisible, Inactive, Without-bias, Partless, All-Pervasive, Eminently Mighty, Self-Founded-in-Peace, and Digitless-Whole.

We were earlier saying that the knowledge of 'Prakṛti' was much wider and more difficult than that of the Supreme Spirit. To know God is easy enough. The inter-linked process and the extent of off-springing modifications of 'prakṛti' was, however, endlessly extensive, It takes a long course of years—in fact, many lives—to learn the essential truth about the elusive reality of all of them. Contrary to it, God's metamorphic

expansion in so vastly countless forms and phenomena is almost nil. There is no branching off in His Conscious Category itself. As such, a sure knowledge of Him becomes far easier than that of 'prakṛti', on the whole. If He is once known, seen, or realised, and then, visualized again after days, months, years, or even centuries, He remains unchanged, the same as seen before. Even after so many long years, there will hardly be any change in Him. He will be found identically the same as before. But 'Prakṛti', on the contrary, remains ever changing every moment, every second, minute, hour, watch of the night, day, month and year, alike. In no condition of its existence, it is ever seen stable and steady, in the same unmodified form or state. Constantly undergoing its metamorphic and transformatory changes, it always goes on and on, until it reaches its own primal equipoised-form at the time of the Final Doom. Let alone ordinary people, even great yogis and sages are easily misled in truly marking, determining, and ascertaining its real and genuine nature. All this helps us in concluding that in comparison with the knowledge of God, the appropriate determination of 'Prakṛti's' nature is more strenuous and difficult of access.

The presence of passion and attachment to the things of the world leads to its binding impact, whereas non-agitating dispassionateness dependably secures a tranquil disengagement from the beguiling bonds of 'prakṛti' in the world. At the same time, a genuine psychological attitude of being far above its shallow and faithless attractions will mean the unfailing attainment of salvation or liberation from its hold on the mind. Apparently, in a sense, there is no breaking away from '*Prakṛti's*' constant contact; but a wise man's sincerely inculcated psychology of indifference and aloofness will enable him to feel and live, as though it was actually a state of absence of that unwanted closeness. Under whatever condition of existence it may be, 'prakṛti' has eternally to remain the soul's companion, just as it is everlastingly the inseparable espouse of the Supreme Spirit as well. But in spite of it, He is Ever-Free. If, likewise, 'prakṛti' happens to be your companion also, you may as well come to thinking like God that you are divested of all its baneful influences and clutches, and you will equally be enjoying a virtual state of '*mukti*'. or deliverance from its unwholesome bond.

If you are able to understand one thing for good, 'mokṣa' will not fail to be a direct experience for you, like a green myrobalan placed on your own palm. You do not believe God to be in bondage, although, in your opinion, it is He Who creates this world. All your affairs are helped to success and accomplishment by Him. You think He grants your prayers, and fulfils your wishes mercifully. He listens to your supplications, and recommendations in your favour as well, because your preceptors and elderly 'guru-jana' mediate with Him in your behalf. You are

also pleased to suppose that He is the Active Creator of this Universe, and ultimately dispenses all fruits of human deeds. But, despite all that, you are also pleased and have no hesitation in believing Him to be Absolutely Free and Un-bound.

How simply you forget that whatever is done by God is all done by you as well. The difference is only of a Universal 'Doer' and a finite individual 'doer'. God, being Great, does Great things ; you, on the other hand, being limited and small, do but little things. Otherwise, you are also a conscious entity, like God, which you have no hitch in believing to be true. Now, by virtue of admitting your God-like conscious nature, you do not deny that you too ought to be self-evolved knowledge-in-essence, at the same time. Only you are small, and consequently, your knowledge, too, is small and limited. God, on the other hand, is Great, and His Knowledge as well is Great and Unlimited. Why do you not take yourself to be, like God, All-Knowledge-in-Essence ; —and, simultaneously, eternally free and liberated, as well ? Thus, to be sure, you will be freed from all the unwanted and unnecessary entanglements as well as the corrosive afflictions and sorrows of life, and will ever come to feel liberated from all type of bondages and restraints. Like God, perpetually doing everything, actually you will not be doing anything tending to bind you, at all. In fine, neither God's intervention and help in the recovery of your primaeval Beatitude, nor deliverance from the ever-shattering shackles of 'prakṛti', nor still the scarce mediation of the 'guru-jana' in favour of your rightly-deserved Liberation will be necessary for you to care about.

*Here ends Section Twelfth of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

## THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

### Thirteenth Doctrine : Thirteenth Section

*Doctrine :* **"The soul is possessed of twenty-four attributes. Both are mutually related as per 'principal-&-the-owned-qualities."**

**Explanation :** In believing the soul to be in possession of attributes, we are confronted in its case, too, with the same detriments that arise when

we begin to think of God as a nucleus of so many fine qualities. You, of course, do not seem to favour the view that these attributes cling to the soul after the bond of 'refugee-and-the supporting refuge.' You hold that the qualities are born in it. Now, in admitting their rise in the soul, their common relationship with it will have to be based on the principle of cause-and-effect, or mutability, or evolution. In that case, the soul must be believed to have had its cause out of which it came, and also some ensuing effect. But neither its begetting cause, nor visible resultant effect is to be seen in the world. An object, wherein qualities can spring up, must also be liable to the process of transmutation. Its subjection to this process will result in some definite transformation in the shape of its palpable effect. As such, what is that effect that definitely arose out of the soul ? The notion that only the attributes come into manifestation, after which further sequences altogether come to a stop, without bringing forth another sequence of some definite object in the form of an effect, is also unsound, unrealistic, and sham.

**Objection :** In the 'citta', too, a large number of sentiments, or qualities, are always arising. But no other modified result, which may be different and distinct from it as its definite effect, ever comes to be seen in experience.

**Explanations :** You are right in saying that no other 'citta', or any other objective product of it, is ever born out of the original 'citta'. Only the attributes remain rising and falling in it. But it should be remembered that this 'citta' is a product of the Cosmic 'citta', or Mahattattva. It has its material cause there. Does the soul likewise, have some material cause, out of which it has sprung ? That, at least, nowhere accosts human eye. Again, whatever tends to have its rising source or material cause, must also be transient by nature. The soul is not transient by its nature. It does not have its material cause as well. In that case, how can the rise of qualities in it be naturally conceivable ? For being apt to give rise to attributes, a thing must have had a material source for its own rise ; through a process of transmutation must reach a transformed novel state of existence ; and, after a metamorphic change of its former phenomenal form, getting into a new formal shape, produce a definite object as its patent effect—all these necessary stages are categorically absent from the soul. Hence, the soul, like the Supreme Being, will have to be admitted as absolutely colourless and unconditioned.

**Objection :** It seems that the soul is related to the body in virtue of its reapable fruits of actions ; for, it always ascribes the worldly joys and

sorrows to itself. "I am unhappy", "I feel quite happy", and so on; everything is established by it in relation to itself alone.

**Explanation :** All these actions and reactions really take place in the inward sub-conscious faculty of the mind, no doubt. All these operations arise there in the sub-conscious, in fact. These repercussions enable us to judge confidently that the material source, or seat of their origination is the sub-conscious, to be sure. In that case, on what grounds, can the soul be regarded as the 'doer' and the 'reaper' of actions ? Is it well to hold it guilty simply for its close contact with the sub-conscious ? The loadstone, too, does not fail to have its contact with a piece of iron or steel. But that piece of magnet never displays any modification, or motion in itself. Whatever mobility or movement is there is invariably to be found in the steel. In this instance as well, any activity or operation that takes place here should be regarded as being caused in it by the contact of the soul with the sub-conscious. If the rise of 'karma', or action, be admitted in the soul, then, two out of its five characteristic features—(ascent) getting up (descent) going down, contraction, expansion, moving forward—viz., contraction and expansion do not seem to be applicable to the soul. If these two are allowed to belong to it, its nature must be qualified like that of the 'citta'. Being confined and limited to one place, and consequently either 'atomy' or permeating the whole body, its upward, downward, or forward motion may be understandable ; but shrinking and distending in itself are features quite alien to it. Here, your argument may possibly be that, when the Supreme Spirit pervades the soul as is believed (taking it as a composite of parts), it may be aptly regarded as having a tendency to shrink and expand alike. In that case, no objection can be there. But, a substance with a trait or nature or tendency to contract and expand is always changeable, transmutable, as well as possessed of parts. In fact, 'Prakṛti' has all these qualities. The absolute pervasion of 'Brahma' or the Supreme Spirit in it is, in deed, conditioned by this fact. If the soul is also taken to be pervaded by Him, in a like manner, its nature must be similarly conditioned, as in the case of 'prakṛti' and its off-shoots. Again, due to its composite nature, as supposed above, another like object as its spiritual off-spring will have to be in existence. As '*Prakṛti*' gives rise to *Mahattattva* and *Ego*, at the start, so also the soul will be giving rise to some other object of like nature. In this phenomenal world, however, no such other modification of the soul is come across in experience. That evidently signifies that the soul rationally refuses to be subject to these foreign attributes, holding itself out as purely changeless, non-transmutable, partless, and colourlessly unconditioned. Let alone twenty-four of them, not even one quality comes to be seen in it. Either through a misconception of the true nature and

essence of the soul you take to super-imposing the qualities and characteristics of 'citta' on the soul, or erroneously mistaking the essential natures of both the 'citta' and the soul as well as quite misinterpreting the difference between the two, you have complacently taken for granted that the soul is the 'doer' as well as 'reaper', or that it is a master of numerous attributes akin to it, or otherwise, too. In truth, all these typical traits belong only to the 'citta'—a mere mundane organ of the body. Sheer by mental delusion, you have come to see them in the soul.

**Objection : "Do you believe that the soul occupies a certain *locus* within the body? But, whether you regard it as infinitesimally small like an atom, or inhabiting the entire frame of the body, in your eye, don't you find it assuming a finite and limited presence?"**

**Explanation :** Does the ethereal space, which rests pervading all other objects different from itself, stand finitely divided, limited, and circumscribed, though it looks to be so by the occupied portion within every one of those objects? You do not view and call it finite and limited to one place, in spite of its respective presence in those far and near scattered objects. For that same reason, then, why do you look upon the All-Pervading Universal Spirit as locally limited and finite, for its pervasive bodily occupation of all the different objects in the world? You, of course, do not deny the pervasive presence of the Supreme Spirit in the body as well as the soul within it. Now, the multi-farious activity that you would have the conscious soul carry through within the body, can as well be performed within it by the Conscious Presence of God Himself. In that case, in the presence of a Conscious Factor already pervading everywhere, and therefore, within the body as well, where is the need of bringing in another conscious being there? You admit that the quality and nature of consciousness in both is the same. Naturally, both being alike in consciousness, the necessity of the other conscious presence does not, at all, arise. Only one Conscious Presence should be exclusively enough. If you believe the soul to be an atom-like tiny thing inhabiting a certain nook of the 'citta', you may as well regard as much portion of the Omnipresent Consciousness as permeates or occupies that nook as an atomy, or conscious spirit, dwelling there. It can equally well and capably do the same work as you think the tiny atom-like soul is able to do. Just imagine it to be an 'Atomy' bounded by that much portion of 'citta'; and, at the same time, eternal and inactively without action as well. In this manner, the eternal atom-like 'jīvātmā' remains in existence to please your whim, and the Supreme Being, too, continues to be an Undivided Whole. It is nothing else but a matter of angle of vision. Contrarily, if you look upon the tiny soul as a separate and independent entity, and take God also to be a distinctly separate existence, in that case, two conscious beings of the same

nature will be there. In such a circumstance staring us in the face, what factor or condition will be there, which may distinguish one from the other, and eternally keep up the two like entities well apart from one another? Such a mark of distinct separation of *differentia* between them does not seem to strike the eye anywhere. As such, in every case and everywhere, only one conscious entity, and that too of a Whole, Undivided nature, will have to be conceived of. Nothing aptly seems to justify its being differently apportioned : nor is another atom-like separate entity, apart from it, borne out either by facts, or purely candid reason. The existence of manifold, and yet countless, conscious atoms, too, is far from a valid proof. If endless numbers of conscious 'atoms' or units are conceded, the necessity of believing in a Universally Pervasive Conscious Presence is altogether done away with. That, at any rate, becomes meaningless. All His diverse accomplishments, cosmic as well as otherwise, might well be taken upon themselves by those countless conscious 'atoms' filling the universe. In a word, it may be concluded here that the existence of countless conscious units, which may be amenable to manifest attributes, is far too feebly defensible with convincing proofs.

The same shortcomings which arise in the case of the conscious atomy, appear in the conscious soul, if it is believed to be spreading throughout the entire physicai frame. Who and what will distinguish the individual consciousness from the Universally Pervading Consciousness? In between them, what object is, or will be, there to separate them, or keep them aloof from one another? On the other hand, if the nature of consciousness in both the conscious factors is regarded as the same, the two cannot be related as the pervader and the pervaded. Only equal partnership in an association of the two wlll be possible. But, for their association and dissociation, another third object or factor must be available. The conscious soul permeating the body as a whole will have to be viewed as possessed of parts, and the conscious little atomy must be looked upon as a composite of parts. Under these circumstances, if the tiny conscious atomies be considered as a distinct entity different from the Universal Spirit, they will require accommodating space within the larger Consciousness pervading the universe, or provision of space within them will have to be made for the pervasion of the Universal Consciousness. Both these conditions seem to be untenable. For this reason, therefore, One Universally Pervasive Presence alone can suffice for accomplishing all the required things. There is no need of putting up distinctly separate conscious entities as such. Decisively, then, it may be said that the Supreme Conscious Presence as confined to the sub-conscious faculty comes to be known as the soul ; or still in other words, the Supreme Intelligence enlightening the region of the intellect, or the 'citta' is usually entitled as 'jīvātmā'. In its early stages of metamorphic transformations, when '*Prakṛti*' reached the

phase of formation of the '*cittas*', the Pervasive Proximity or Presence of Brahma in that state supposedly came to be viewed as 'jīvātmā', for the sake of greater clarity of conception. That 'jīvātmā' as some distinct conscious entity might be coming down from time beyond reckoning, no such notion, nor different object or distinctly separate conscious entity is ever convincingly proved. The All-Pervading Conscious Presence rests pervading the body as well. Whether mightily occupying the whole body or the region of the sub-conscious only, no other conscious power of the nature of an atomy or pervading the entire body, in essence other than the Universally Pervasive Conscious Presence is rationally proved to exist. From the foregoing discussion, it seems to be quite apparent that the individual spirit happens to be without any attributes whatsoever. In every respect, it is unconditioned by qualities and purely colourless. In any degree or measure, no adjunct does ever exist and become visible in it.

**"The Vais'esika Dars'ana on the Soul's Attributes" :**

The learned author of the Vaīs'eṣika Dars'ana has envisaged certain attributes pertaining to the soul in a different connotation : "Prāṇāpāna-nimeṣonmeṣa-jnāna manogatīndriyāntaravikārāh sukha-duhkhecchādveṣa prayatnās'cātmano limgam." (Vaīs' Dar. : 3-2-4). The qualities implied herein are not those inherently manifest in the soul. They have their own independent existence. These are neither born of the soul, nor are they its effective products even. In this great work of metaphysical enquiry, the soul has been viewed as a substance ('dravya') or object, having existence. We may refer to the aphorism : "Pṛthivyāpastejo vāyurākās'am kālo digātmā mana' iti dravyāṇi." (*ibid.* 1-1-5). These nine categories of elementary substances have been enumerated here as forming the very basis of the created and manifest phenomenal world. This reputed ancient philosopher regards substance as the substratum of qualities, or attributes as such, which in his view, are quite different an entity from the former. An attribute or quality has been defined by him in the following manner : "Dravyās'rayyaguṇavān-samyogavibhāgesvakāraṇamapekṣa' iti guṇalakṣaṇam." (ibid 1-1-16).

In the above quoted aphorism, attributes have been said to find their shelter in the substratum or the principal ; they have not been maintained as taking their rise in the soul. According to him, their relation to it is not of necessity based on an association and dissociation of equals. As such, the soul and an attribute are related to each other on a basis of the shelter-and-the sheltered. The soul is known and cognised by means of these relative attributes. 'Limga' is the proper term used in the text, and it means a typifying mark or sign leading to the knowledge of its bearer, so that the implied meaning is that by virtue of these appended marks or sign-symbols the presence or existence of the soul in the body is indicated and

well-inferred. On account of their constant appendage, the soul comes to be recognised as inhabiting the body. They are not, however, the inherent traits of the soul, nor even born of it. The two things exist separately. The soul is one thing ; the qualities thus attached to it quite different, another thing. The penetrative eye of the Author beholds the 'guṇas' or qualities in this manner and they are detailed as follows : "Rūpa-rasa-gandha-spars'āh-samkhyāh parimāṇāni pṛthaktvam samyoga-vibhāgau-paratvāparatve buddhayah sukha-duhkhecchādveṣau prayatnās'ca guṇāh." (ibid. 1-1-6). These qualities are viewed as related with the substances or objects in a bond of shelter-and-the sheltered, as against the mutual contact of a material cause and its off-spring, or the cause-and-its effect. Thus, only nine substrata have been recognised by him ; and among them qualities are counted as good substances as the other solid objects or 'dravyas' themselves. Among the nine elementary 'dravyas', the soul itself is one. With this objective 'dravya' or substance, called 'soul', the attributes are said to be associated in a mutual bond. In every respect, in a sense, like a quality in its independent existence, the soul, too, is another objectively existing substance to him. Having assumed every substance or 'dravya', in its final form, as a 'padārtha' or basic element of all creation, nine such 'dravyas' in all have been categorized. Likewise, every quality having been viewed as an independently existing substance, the 'guṇas' also have been classified into 24 categories. In this concern, the mutual relation of the two kinds of substances should be interpreted as that of association. Associated substances as well may have a 'shelter-and-the-sheltered' bond between them.

**"The Nyaya Dars'ana in regard to the Soul's Attributes" :**

According to the Nyāya Philosophy, the soul is said to be equipped with six attributes : "Icchā-dveṣa-prayatna-sukha-duhkha-jnānānyātmano limgam." —(Nyā. Dars'ana : 1-1-10). By virtue of them, the soul is ascertained with certainty. Intelligence, too, has been regarded as an attribute here. Now, a pertinent objection may be raised here that inasmuch as the soul is regarded as the springing material source of knowledge, what intermediate necessity remains for intelligence, which has been counted among its helping attributes ? Again, why has it been mentioned as a distinctly separate attribute? Kaṇāda, the founder of the Vāīs'eṣika Philosophy, does not include and mention the terms 'intelligence' or 'knowledge' in the sūtra, wherein he speaks of 'sukha-duhkha-Icchādveṣa-prayatna, ..' etc., as 'limgas' ; for, 'intelligence' is separately included elsewhere among the attributes ? According to his doctrine 'knowledge' has not been accepted as the soul's attribute. 'Knowledge' or 'intelligence' has been thought of as a separate quality under the head of independent attributes. The two thinkers differ in this respect. The followers of Nyāya doctrine admit twelve kinds of knowledgeable theoretic sciences. These theoretic sciences

of theirs comprise sixteen substances. A substantive knowledge of theirs ultimate reality is believed by them to lead to 'mokṣa', or 'apavarga' (fulfilment), According to them, the soul as a knowledgeable science has six characteristic indications or ascertaining marks. By means of these six significant adjuncts, viz., Icchā (desire)-dveṣa (aversion)-prayatna (effort)-sukha (joy or pleasure)-duhkha (pain)-jnāna (knowledge or intelligence) the soul is indicated to be in existence, or in virtue of these characteristic features it is known that the presence of the soul is there. Here, in contrast to the view held by the Yoga and Sāmkhya systems of philosophy, their mutual relation is not maintained to be based on the principle of the 'attribute-and-its support'. The two latter systems plight their faith in a successive manifestation of the various qualities during the changing condition of the substance or object concerned. The Nyāya and the Vāis'eṣika systems, however, do not believe in the emergence of the attributes in the substance itself. Owing to their being different entities, as they believe them to be, they are viewed as mutually related on the basis of the 'shelter-and-the sheltered'. These two are inclined to accept the Theory of Absolute Inceptionism (Ārambha-vāda), while the other two, that of Perceptive Relativism (Pariṇāma-vāda). According to the latter doctrine, too, the rise of the qualities in the soul is not admissible. But these theoreticians regard the souls as multitudinous and powerfully pervasive. The following aphorism from the Vāis'eṣika pertinently confirms it : "Vibhavānmahānākās'astathā cātmā." – (Vāis'e.Dars' : 7-1-22). 'As is the great Ethereal Void powerfully pervasive, so is the soul, likewise, mightily penetrative by nature'. It seems to have been an oversight on the part of its author, however, that pervasive substances cannot be many. Whatever is pervasive by nature can only be one and unique, although it may permeate a body in exclusion of other surroundings.

**"Distinctive differentiation between the soul and the Supreme Soul as maintained in Yoga system of Philosophy" :**

In Yoga Dars'ana, the individual soul and the Supreme Soul have been viewed as two distinctly separate entities ; e.g. "Kles'a-karma-vipākās'ayāiraparāmṛṣṭah Puruṣavis'eṣa Īs'varah." (Yoga Dars' : 1-24). This is how the Indefinable has been looked upon by the author's genius. The individual soul, on the other hand, has been maintained as "Draṣṭā-dṛs'imātrahs'uddho-'pipratyayānupas'yah"—(Yoga Dars'. : 2-20). Again, in "Sadā jnātās'citta-vṛttayastatprabhoh puruṣasyapariṇāmitvāt"-(Yoga Dars'.: 4-18). The soul having been viewed as unblemished and pure has been called the perpetual 'knower' of all the impulses of its '*citta*' or heart. It has simultaneously been looked upon as immutable as well. The 'vṛttis' or impulses have been attributed to 'citta'. Finally, on their sublime suppression, the soul's attainment of its primal beatitude,

or tranquil repose in itself has been affirmed.

**"The inherent nature of the soul as viewed in the Samkhya Dars'ana" :**

The learned author of the Sāmkhya Dars'ana is able to find the following permanent traits in the soul : 'Nityamuktattvam, as also "Aūdāsīnyanceti"—(Sāmkhya Dars'. : Adhyā. 1, sūtra 163, 164), which define the soul as 'eternally liberated' and 'sitting on the fence, uneoncerned'. Further as well it has been said : "Uparāgāt Kartṛtvam citsānnidhyāt citsānnidhyāt." (*ibid.*, Adhyā. 1, sūtra 165). In fact, the soul always remains free ; 'only due to its conscious proximity, subjectivity in virtue of vehement reflexes is merely attributed'. It is never factual. Elsewhere, as well, we find : "Nirguṇatvamātmano-samgatvādis'ruteh," (*ibid.* 6-10). 'The soul is colourlessly without attributes as well as dispassionate and with no reflexes. This is what we have traditionally been hearing about it.' In this sūtra, the soul is described to be without attributes, and that is because it is unconditioned, and without reflexes. We also come across the following significant aphorisms : "Nirguṇatvāt tadāsambhavādahamkāradharmā hyete."—(*ibid.* 6-62). "Gatis'rutes'ca vyāpakatve'-pyupādhiyogādbhoga-des'akāla-lābho vyomavat," (*ibid.* 6-59). In the above sūtra, it has been maintained that motion or activity is caused by certain impositions, like the circumscribing conditions of 'upādhi', etc. Diverse experience, space, and time have also been admitted. It has been contemplated as pervasive like the Ethereal Void ; but in reality it is not so. Almost everywhere among the thoughts and views of these great thinkers notable differences are usually met with.

**"Several among these thinkers discover twenty-four attributes in the soul" :**

Several among these thinkers discover twenty-four attributes in the soul ; they are as follows : Rūpa (form) ; rasa (flavour) ; gandha (odour) ; spars'a (touch) ; samkhyā (number) ; parimāṇa (quantity) ; pṛthaktva (dissociation ; samyoga (association) ; vibhāga (division) ; paratva (distance) ; aparatva (nearness) ; buddhi (intelligence) ; sukha (pleasure) ; duhkha (pain) ; icchā (desire) ; dveṣa (aversion) ; prayatna (exertion) ; gurutva (weight) ; dravatva (objectivity) ; sneha (greasiness) ; samskāra (impression) ; dharma (righteousness) ; adharma (unrighteousness) ; s'abda (sound). Now, granting the soul to be their material cause, they have to be assumed as its offsprings. If, on the other hand, they are supposed to spring in result of an association between the soul and the mind (manas), the question arises whether they issue out of the soul, or its partner, the mind ? One of them, at least, has got to be their material source. But the author of the Vāis'eṣika affirms an independent entity of the attributes. As such, either their mutual contact is based on a bond of the shelter-and-the-sheltered, or they may be simply associated in union. In

both the aphorisms (Vais'eṣika: 3-2-4 and Nyāya : 1-1-10), the term 'limga' has been used at the end of each sūtra. It can only be intended to mean a signifying symbol, something discriminative, or indicative of the typified class or particular object. Hence, the suggestion must be interpreted as conveying the idea that by virtue of these the soul can be sensed, or its presence indubitably inferred.

**"The genuine nature of 'moksa' as upheld in the S'atpatha Brahmana" :**

Many distinguished thinkers conceive of enjoyment of pleasures, etc. in 'mokṣa' on the ground of the following 'mantra' in the S'atpatha Brāhmaṇa : "S'ṛnvan S'rotrambhavati, spṛs'antvagbhavati, pas'yancakṣ urbhavati, rasayanrasanābhavati, jighramghrāṇambhavati, manavāno mano bhavati, bodhayan buddhirbhavati, cetayans'ca cittambhavati, ahamkurvāno-'hamkāro bhavati."—(S'atpatha Br. : kā. 14, A.-4, Br. 2, Kam. 17).

**Objection :** Equipped with these above-noted attributes, the soul enjoys all pleasures in 'mokṣa'. Other thinkers, in their own way, believing in certain additional natural traits, also attribute the enjoyment of pleasures to the soul in 'mokṣa' through their media.

**"Enjoyment of pleasures in 'moksa' by means of 24 types of faculties" :**

They are as follows—Power (Bala), prowess (Parākrama), attraction (Ākarṣaṇa), stimulation (Preraṇā), motion (Gati), terror (Bhīṣaṇa), rationality (Vivecana), action (Kriyā) zeal (Utsāha), recollection (Smaraṇa), determination (Nis'caya), desire (Icchā), love, (Prema), hatred (Dveṣa), union (Sanyoga), disunion (Vibhāga), assembling (Sanyojaka), disruption (Vibhājaka), hearing (S'ravaṇa), touching (Spars'ana), seeing (Dars'ana), relishing (Svādana), smelling (Gandha-grahaṇa), and learning (Jnāna)—equipped with these 24 types of capabilities, the living soul enjoys the attainment of bliss and joy in 'mokṣa'.

**Explanation :** The above-noted faculties are in possession even while the gross physical body is in existence. Then, what marked difference will distinguish the world of salvation from this mundane world of misery ? When these powers are found in this world as well as this body, the need of seeking and stepping into the other world disappears altogether. You look upon these talents as natural, inasmuch as nature is destroyed neither in this world, nor in the other coming one. You find the prevalence of these traits or qualities (desire and aversion, union and separation, fright, etc.), and powers there as well ; so that your avowed state of 'mokṣa' is equally available on this earthly planet of sinners. In that case, where is the necessity of going there ? As you regard them to be the natural traits or tendencies of the soul, they will *never* have a chance of

coming to an end. According to your view, in comparison with this world of human beings, there seems to be no speciality about the Land of the Freed Souls. If you take these trends of the soul as having risen on account of some other definite factor, they can yet be abandoned by dint of some other particular reason or ways of doing so. But natural qualities or defects cannot be done away with under any circumstances whatsoever. They can be avoided only on the disappearance of their natural support, or the object itself out of which they arise. You have no faith in the extinction of the soul. Hence, it is impossible to imagine a sphere or space of the name of 'mokṣa' ; nor does a state of salvation exist, or any particular place favourably reserved for it. The soul, in fact, will ever remain in bondage. There is hardly ever a hope of its ultimate deliverance, because harted, etc., happen to be its natural traits or qualifying powers of no mortal end. For that reason, you may be sure, salvation is not, at least, coming your way !

Many conservative old die-hard type of traditionalists are often found hypnotized by the notion (erroneously though !) that whatever was ever said or written by the ancient scholars and thinkers, howsoever incorrect it might be in essence, is invariably the right truth in sacrosanct words of inviolable authority. Like an arrogant toad in a small well, these modern human 'toads' are complacently satisfied within their tiny psychological pond. They scarcely allow their mind or intelligence to grow to its higher reaches, seldom letting it behave rationally as well as naturally in a healthy atmosphere of thoughtful freedom. They shut themselves up behind all closed doors of pure understanding. If an effort is made to bring home to them a sensible thing with reason, proof and argument, it becomes a bitter pill to them, and with vicious cudgels in their hands, they end by becoming your malicious opponents for ever. Different modes of thinking, or views, have always been prevalent in regard to salvation of the soul. Even the great seers and sages like Bādarāyaṇ Vyāsa, Jāimini, etc., have had their notable differences in regard to the essential nature of the final Liberation, as for example : "Abhāvam Bādarirāha hyevam."—(Vedānta Dars'. : 4-4-10). "Bhāvam Jāiminirvikalpamānanāt." (*ibid.* 4-4-11).

In these aphorisms, the reputed thinker and the author of this great work is commenting upon the presence, or the absence, of Bliss during 'mokṣa'. It seems that, unless somebody returning from 'mokṣa', comes in our midst and literally narrates an eye-witnessed account of what has been seen and experienced there, controversies and misunderstanding about the state of salvation will continue to exist. Thus, an eye-witness corroboration alone will serve as a direct proof of 'mokṣa'. All other concepts about it, till then, must remain mere inferences, if not fanciful flights of imagination. Men's strivings as well as controvertial strifes for 'mokṣa'

must endlessly go on and on. The proverb, 'Neither warp, nor woof, yet bandying with the weaver !', will always be true of the human brain.

**"In 'moksa' the soul is capable of creating a voluntary body for itself, by virtue of which it remains enjoying the bliss of salvation" :**

This view is fondly clung to by some of the thinkers ; but the question is, what will be the material source of that body ? Out of what material is the body made ? Without the cause, no effect can ever be possible. As such, the material cause out of which the body is made by the soul, must be known to you. Probably, you may point out 'prakṛti' as its material source. In case 'prakṛti' or 'māyā' be held as its cause, what use will it be, and where is the necessity of giving up the former subtle and causal bodies, and taking up the creation of altogether a new body ? The living soul can neither bring into being, nor even create, any divine body, or a symbolic frame, or voluntary medium of a subtle or causal body. This is not within the soul's capability, or its natural function, at least. It can only be the work of the Universal Spirit. Were it to be the function of the soul, God will become superfluous and a mere pseudonymous entity. The living spirits, or the liberated souls together will be able to create and carve out all the diverse bodies as well as the universe. Such a conjecture, too, on your part is nothing more than a poor shade of ignorance, or a mistakenly delusive idea. In conclusion, it may, therefore, be finally affirmed that the soul is, in every respect, colourlessly without attributes and absolutely unconditioned. It never had any qualifying attribute by way of a quality or adjunct, nor does it have in the present, and will never be having in future as well.

*Here ends Section Thirteenth of the Second Half of the book,* **"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

Fourteenth Doctrine : Fourteenth Section

*Doctrine :* **"The living soul, or 'Jivatma', is an atomy."**

In conceiving of the individual soul as atom-like minute, several sorts of questions arise. In accordance with the definition propounded in

the Nyāya and Vāis'eṣika Dars'anas, an '*aṇu*', which is a molecule, is a composite of 60 particles of matter, or 'paramāṇūs of prakṛti. In this way, a group or community of many particles go to form a molecule, or '*aṇu*', as it is called. But these two philosophic systems attribute such a compositeness to inert and inanimate particles of matter alone, and only in their case, the formation of the atom is maintained by these speculative pioneers. They have not thought of a conscious particle or conscious atomic molecule in their works. But, then, do you believe in such conscious particles as together may go to form an atom-like soul ? Possibly, you might not have taken the probability or likelihood of such conscious particles into your consideration. A doubt, in that case, arises as to wherefrom came this 'atomy', called the soul. Can there be some such material cause out of which it might have sprung ? It may be that this also might not be a part of your belief. According to your assertion, this tiny atom-like soul is an eternal and conscious entity. Now, can there be an eternal conscious entity which may yet be multipartite ? Again, an object, whether living or unliving, which is possessed of parts, must, at the same time, be changeable as well as liable to birth. But you deny both these traits in the soul. It is, however, a sheer impossibility that an object may be constituted of parts but be unchangeable and, at the same time, eternal. It may be said that 'prakṛti' is possessed of parts and is changeable, and, at the same time, eternal. It produces many effective things out of itself. It is because of its possession of parts that it undergoes many changing conditions and gives rise to a plethora of resulting effects. But does the soul ever display any of such metamorphic changes, and the yield of issuing effects ? No doubt, you can point out the rise of various qualities in it as a proof of its subjection to states very much like the metamorphic conditions of change. But, here, there are no transformatory results or created effects, because effects of that sort are far from being available in the soul. The manifestation of attributes, nevertheless, is found in an object, which springs up from its cause in the form of an effect, or resulting product. It never happens that mere qualities come to have their rise, without giving birth to some definite objects as their effects. No such object in the world ever comes to be seen, wherein qualities are manifested but no distinctly objective effect may be there to support their rise. When the soul is looked upon as possessed of parts, only in that case the other Conscious Being will be able to pervade it. That other Conscious Being, too, must be subtler in essence than the pervaded one. Only then, it will be pervading the other one.

**"Who can be the pervading power ; the inanimate inert, or the living conscious ?"**

Now, in your opinion, who can be the pervading power ; the

inanimate inert, or the living conscious ? It is always found that the subtle substance alone is able to permeate the gross one. That permeation may belong to the cause, which inevitably permeates all its effects. You, however, take it as causeless. Will you, then, think of it as having sprung out of some different and alien cause ? Among its alien possible sources, nothing else except 'Prakṛti' and its issuing effects, seems to be in existence. This alien 'Prakṛti', too, is vast and gifted with parts. In a way, although the soul is extremely minute like an atom, yet, on its being regarded as possessed of parts, it is certain that a substance amenable to parts can always be pervaded only by another substance of a partless nature. Hence, '*Prakṛti*' as well cannot permeate the soul. It will also fail to permeate the former, inasmuch as both of them will be possessed of parts. Here, it may pertinently be argued that the subtle parts can undoubtedly pervade the gross ones ; but a doubt is sure to be facing us as to whose parts are gross, and whose, between them, happen to be subtle. But an emergence of the soul's parts is beyond your confession. Under that stipulation, where will be the proof and guarantee that the soul's parts are subtle, while those of 'Prakṛti' happen to be grosser, in fact ? So far as the effective products of 'prakṛti' are concerned, we see them taking place in Nature ; but the conscious outcomes of the spirit are altogether absent from it. The two entities might be taken as associated, but not as per bond of the pervader-and-the pervaded. A substance that may easily pervade the soul must of necessity be comparatively subtler, as well as wholly partless. If, granting God to be Part-less and subtler than any other entity in existence, His Pervasion within the soul is admitted, a further doubt raises its head in enquiry as to whether the soul happens to be of a similar nature to God, or otherwise of a different one. Likes can never be linked together in a bond of 'pervader-and-the-pervaded'. Objects of the same community must be prone to production, and also spring from one and the same progenitor—their stock material source. Here, the material cause of the two also is not the same. In either of the two possibilities, neither is '*Prakṛti*' the material springing-source of the soul ; nor God, the material cause of the finite Spirit. Their separate existences also are recognized by you. As such, the fact of pervasion is tenable neither in the case of 'Prakṛti', nor in that of the Supreme Being. All the same, due to the soul's inherent parts, as claimed by you, pervasion within it is a necessity, Under the circumstances, whose pervasion will it have to be taken, after all ? Evidently enough, nothing else but God alone can *Pervade* it. So that pervasion by the Part-less Brahman, or Supreme Spirit, alone can be reasonably tenable. But that is a conclusion reached under the premise that the soul as an entity, in comparison with God, is of an alien and dissimilar nature. You, however, do not deem it to be so. In spite of maintaining that it is a composite of parts,

you also hold it to be eternal and everlasting. Your argument may be: "Despite its composite nature, Matter (Prakṛti) is Eternal; the soul, too, in a like manner, despite its composite nature, can be everlasting and eternal." Quite right; but before sophisticating the matter, like this, you had better confidently look for the objective modifications of the composite soul, exactly as your belief is able to find around you the material effects of the other composite, viz., matter or 'prakṛti'. Were you to succeed in your efforts, only then, as He rests pervading 'prakṛti, will God be taken as resting in pervasion of the individual soul as well. Furthermore, as, due to His pervasion of 'prakṛti' and yet being dissimilar to it, without parts, and conscious by uature, He lends motive energy to it, will God lend such power to the soul, likewise? Were He to do so, what use will it be for the soul to be of conscious nature? In that condition, no difference is left between the inertness of 'prakṛti' and the immobile consciousness of the soul. On the other hand, if it be conceded that one conscious factor can lend mobility to the other, what differentia will retain the distinctive existence of each one of them? Or, it may clarify the position if you severally signify the respective consciousness of the soul as well as of God. In that case, it may be possible to understand the notion of God's energizing the soul by means of His Conscious Proximity. But you have not put forward any such signification in that regard. Obviously, therefore, the atom-like minute conscious soul is neither proved a similar object, nor a dissimilar one. Besides, countless conscious 'atomies', too, seem entirely beyond conviction as well as reason. If this endless multitude of conscious atomies is regarded as possessed of parts, some other conscious power will have to be supposed as their material cause. Another such conscious material source does not exist in the world. The gist is inescapable that the minute conscious soul is neither proved transitory, nor eternal in essence. The transient must have some springing source; and the everlasting countless conscious 'atomies' escape the grasp of reason. At any rate, the utility of all the numberless conscious souls may as well be served by One All-Pervading Conscious Presence Without Isolated Parts. Thus, it is quite apparent that nothing like an atom-like conscious soul seems to be in existence. One, and only One, Omnipresent Universal Conscious Presence solely exists to the exclusion of all other such presences. In this over-all conclusion, there is hardly any dilemma, or doubt, or possible objection to it. Even if there be any, it can be convincingly and rationally explained away. The apparent differentiation of souls is seemingly a delusive impression caused by the external plurality of bodies. This is all nothing except a mistaken judgement based on wrong understanding. There is little substantial truth in it. As for example, the Ethereal Void is one and indivisible. Within its open space, if thousands or millions of little or big pitchers are placed, will the difference of

the vessels concerned create any differentiation of the space itself ? Or still so, within the same vast stretch of the Space, countless heavenly bodies, or small rockets and airships are always in motion ; but, howsoever, their movement does not mean the divided span of the Space, through which their motion is made possible. Neither any different kind of space comes to be contained within each of those bodies, rockets, or vessels as such. On the same analogy, are you mistaking the apparent differentiations of the countless bodies of earthly living beings as the differentiations of the souls living within them ? The All-Pervading Universal Spirit is comparable to the Ethereal Space—"Yat Kham tad Brahma." Another conscious 'atomy', or, for that matter, even a conscious particle-like individual soul, different from Him, does not stand to proof. After all, in fact, only two ultimate entities are really proved in existence—One Conscious, Pervasive, and Without-Parts, and the other, inanimate and inert 'Prakṛti' with isolated parts.

**"The Individual Soul as conceived of in the Upanisads—that it is an 'atomy'" :**

"Bālāgra-s'atabhāgasya s'atadhā Kalpitasya ca / bhāgo jīvah sa vijneyah sah cānantyāya Kalpate."—(S'vetās'. Upa. : Adh. 5, mantra 9). Substance : 'If the width-end of a hair be divided into hundred parts, and one of those hundred into another lot of a hundred, it will make up ten thousand parts (breadth-wise !) of one hair. A ten-thousandth part has been fancied here as covering the dimensions of a soul. Still so, it is imagined, or contemplated to be boundless !' In this 'mantra', a lean hair of the head—its tiny broad-end—is supposed to be split up into as many parts, leading, in all, to a total of ten thousand 'atomies'. To one of those minute particle-like divisions the soul has been compared here. Is it meant, by implication, or broad suggestion, that like an infinitesimal domain of a hair's breadth, the soul is a particular fine bit, or, portion, of the Universal Spirit Himself ? If such a conceit of the soul as a fine point or portion of the Supreme Being in similitude of a subtle dot of hair is given faithful credence, this 'portion-and-the-principal' relation will result in God's decline by way of His changeability as well as divisibility of nature. The term 'bhāga' or division has been used for the soul, in the text ; it is not clear as to whose divided part the soul is to be taken, or supposed ? Prior to this mantra, in the eighth one, the self-same soul has been compared to a human thumb, inasmuch as the assertion there supposes it to be like a thumb: e.g., "Amguṣṭhamātro ravitulyarūpah."—(S'vetās'. Upa. : Adh. 5. m. 8). Herein, the similes used for the soul's effulgent tiny orb are, in the first instance, of the thumb, and, then, of the glorious sun, in quick succession. Elsewhere as well : "Amguṣṭhamātrah puruṣo'ntarātmā sadā janānām hṛdaye sanniviṣtah."—(S'vetās'. Upa. : Adh. 3, m. 13). In this mantra as

well, the soul has been compared with the thumb. In the Mundakopaniṣad, too, similar words have been used in appreciation of the soul,—e.g. "Eṣo-'ṇurātmā cetasā veditavyah..." (Mundakop. : mund. 3, sec. 1, m. 9). Substance :. 'This minute atom-like soul deserves to be realized by means of true knowledge.' Somewhere the soul has been said to be equal to thumb : elsewhere, minute like the ten-thousandth part of a hair's breadth, still in some other place, comparable to a tiny atom ; and, so on and so forth. Statements of this sort, no doubt, invariably aim at describing it as finite, limited and extremely subtle. But, we would, all the same, like to know as to wherefrom came into it this subtleness, finiteness, or limitation of form. One thing is evidently certain that these countless conscious units, or 'atomies', and subtlest conscious entities or thumb-sized souls cannot be maintained as eternal and everlasting. They can hardly be claimed to be portions of some other inert or conscious principle ; nor even the effective off-shoot of anything else. We have been meeting the challenge and successfully refuting all such assertions and claims throughout the foregoing pages of this book. An unmindfully repeated rebuttal of the same arguments might result in unnecessary and undesirable fault of repetition. Once for all, therefore, it may be justifiably affirmed that doubts and murky hesitations are finally solved, if we boldly adhere to the concept of only One Omnipresent Conscious Spirit Pervading the Whole Universe. As before, on assuming the conscious factor behind the physical frame of the body to be like the ten-thousandth part of the tiny end of a hair, the doubts that stare us in the face are as to whether that part is eternal or transitory ; exists in a limited number, or far beyond it ; is an isolated portion, or metamorphic modification of something preceding it as its causal source. An entanglement of the mind in these things results in shattering the very existence of the soul. All this misconception on your part relates purely to the Presence of the Supreme Consciousness (Brahma), Which pervades and is circumscribed by the limits of the 'Citta' (heart), or 'buddhi' (the seat of intelligence). You have, unwarily, taken for granted the presence of Universal Consciousness as particularized in that region, to be your separate individual soul, as most others also seem to have done, because the 'seat of intelligence (buddhi), or the cavity of the heart (citta) itself happens to be but small—may be, equal to a thumb, or still more minute like a tiny atom. The Conscious Presence that enlivens them has been taken, or rather mistaken, by you as even smaller than its abode. The reality lies in the fact that God's Pervasive Presence in that little cell merely appears to be small, and confined by its surroundings. It is just the same as a much diminished reflection of the sun under the narrowing impact of a small sky-light in the house. The above-argued proofs and illustrations do not, in the least, help the assertion that the soul is a tiny atom-like conscious being.

**That "the soul is A Powerfully Pervasive Factor (Vibhu) is also met with in the Upanisads" :**

In many a place in the Upaniṣads, the soul has been sung of as a pervasive power. As, for example : "Mahāntam vibhumātmānam matvā dhīro na s'ocati."—(Kaṭhop. : 2-4). Substance : 'Having known or realised the soul as a great pervasive force, the wise and sagacious yogi minds not worry or woe.' In this mantra, the soul has been described as 'vibhu' or a 'pervading force'. In a like manner, in the 'Vaīs'eṣika Dars'ana, too, we come across—"Vibhavānmahānākā-s'astathā cātmā."—(Vaīs'. Dars'. : 7-1-22). 'As the vast Ethereal Space happens to be supremely pervasive, so is the spirit as well forcefully permeative and pervasive in the world.' It appears as though these two corroborative statements suffer from self-contradiction. Instead, they should really be interpreted like this : when the yogi casts his look on the soul in the region of 'citta', or say, intellect (buddhi), it looks to his intent gaze bounded and small like themselves and the surroundings in whose midst it is seen. But, when he visualizes it intuitively as enlivening and yeast-like inspiriting the entire body, it assumes before his vision a larger aura and girth like the body itself. When still further, however, the target is enlarged to embrace the whole universe, through the threads of whose vast sheet the Immanent Presence of the Omnipresent Spirit is aimed to be realised, there seems to be no shore and no end to it—no point of repose for the gaze to rest ! He comes to experience it—realise it—as an Endless Animating Force, a Vast Spirit, indeed, Pervading everywhere and surcharging every vein of this boundless expanse. Like this physical Vastness of Space—as this ethereal element pervades within and without, giving room to all the visible and created objects of Nature, the Omnipresent Universal Spirit or the Absolute Brahman, too, is realised, or found to exist, everywhere from one wave to another. The above account, at any rate, proves that, in the body, a separate mere atom-like soul, or a permeative individual spirit, whether eternal or transitory, does not exist. The soul is also believed to be conscious, as the Supreme Being is. Then, what reason, or factor stands to mark a distinction between the two, so as to demarcate each one of them and bring about a separation of both ? Shall we take it to be the 'citta', or 'prakṛti', or any other impeding object ? When the Supreme Being pervades everywhere, He must be pervading the soul, too, whether it is taken as atom-like minute, or anything otherwise. Of course, you introduce the difference of an 'atomy' and the Infinite. But their equal calibre of consciousness is not anyway neutralized. While the soul is projecting itself into its actions, God, as an All-Pervasive Principle, must be having His just share of every action ; and the buoyant or bitter experiences of the soul, equitably affecting the larger consciousness of the Supreme Soul, also. In these respects, you dub the soul, unhesitatingly, 'doer and reaper' of its actions, but at

the same time and in the same breath, as it were, lend the Freedom of Immunity as well as Liberation to the other Conscious Lord of the body. Justice and fairness demand that either both should be regarded as free from all blemishing effects of their actions, or both as liable to the execution and dispensation of their deeds. Quite justifiably, therefore, Brahma in virtue of His Conscious Disposition like the soul, should also be believed as the 'doer and reaper' of His deeds. Due to these reasons discussed here, the soul's atomic minuteness is not provably upheld. The notion of its being an extremely diminutive atom of consciousness renders it liable to parts, and consequently to changeability of nature. Hence, its distinct tininess cannot be maintained. If, in accordance with the Theory of Perfectionism, the minuteness of the soul be granted for a while, a number of untenable faults will creep into both the soul and God alike. Just as your tiny atom-like soul, living in some one part of the body, directs the functions and activities of the entire body, exactly in the same way, God, too, adorning a suitably particular region of His choice, will be capable of directing and guiding the governance of all the diverse spheres of 'Prakṛti' from there. As such, the necessity of an Omnipresent God as well may be dispensed with. So, the Infinite may conveniently shrink into a congenial finiteness like that of the soul. Thus, the Divine All-Pervasiveness af Brahman will come to an inglorious end. You have all along been entertaining the All-Pervasiveness of God. You will have no holy solution of this unwelcome and unholy result with you. It is quite unavoidable. Like the soul, from its headquarters in one part of the body, energizing and mobilizing it into all sorts of required activity, the Supreme Being also, from His Palatial-seat-of-government, in any chosen sphere of 'Prakṛti', can very well manage to impart energy as well as guided direction to the whole of it, without the least irksomeness on His part. Having these consequences in view, you cannot but justifiably concieve of only one Conscious All-Pervading Entity. Direct from the 'citta'—Its *locus vivendi*—It will be able to discharge all the necessary functions and responsibilities to which the soul is always an unwilling heir. An eternal and distinctly independent existence of the soul in an atom-like minute form is, thus, not at all tenable and free from objections. To avoid and nullify such complexities of conviction, in fine, you must of necessity take to thinking the Presence of the Universal Spirit consecrated to either your whole body, or the particular region of the heart, as your confidant personal soul.

You have no hitch in conceding that God pervades even the minute atom-like soul. You look upon Him as the fountain-head of true knowledge, or Intelligence Incarnate, likewise. Now, as the soul undergoes God's inspiriting pervasiveness, should it not be elevatedly inspired, in view of His Instilling Permeation, by His Endless Fund of Knowledge, and itself be blessed as a Fountain-spring of intelligence and learning ? The

pervasion, too, you think to be eternal. If we take God's pervasion within the soul to be eternal, its ignorance and meagreness of knowledge cannot be permanent ; nor can they invade it from some other source. This is also a mere perversion of your knowledge, without a serious effort on your part to understand rightly the reality about God as well as the soul. It appears, as though through inadvertence and slackness of reason, you have taken for granted that the soul itself being minute like a mere atom, its knowledge and intelligence as well must be minute and meagre. The question of its deficiency of intelligence or knowledge does not arise ; of course, though it may be admissible that a little vessel will contain naturally only a little knowledge. But even in that littleness of its knowledge, it is thoroughly complete and perfect in itself. The permeation of the Supreme Spirit in it is altogether unthinkable. In that case, the soul will have to be taken as possessed of parts, which will consequently lead to another falsity of its nature in being changeable and liable to metamorphic chain of cause-and-effect.

An objection might possibly be raised here that inasmuch as, due to Divine Pervasion or Proximity, the soul is eternally imbued with perfect knowledge, 'Prakṛti' also remains under God's unceasing impact, why does, or should, it not likewise become inspired with knowledge ? It seems to have nothing like that.

**Explanation :** 'Prakṛti' is inert and inanimate, while the soul is conscious and living ; so that 'Prakṛti' is an object different from and unlike the soul ; whereas God and the soul are of the same category and like to each other. It means that both God and the soul being conscious by nature may be classed as 'likes'. As such, their mutual association, or contact based on 'pervader-and-the-pervaded' relationship brings about no marked change in the soul. The same conscious nature being shared by both, the difference or distinction between them goes merely so far that one is Infinite and Great, while the other is an 'atomy'. In all other respects, they are similar. 'Prakṛti', on the contrary, is possessed of unlike or opposed qualities and tendencies. God's pervasion, here, is founded on the principle of association or 'pervader-and-the-pervaded' bond with an unlike or alien substance. Therefore, the result in this case is not comparable to another in the case of the soul. 'Prakṛti' is inert, with a total absence af knowledge, action, and mobility in its nature. But by virtue of God's associated proximity or pervasive relationship, knowledge, motion and activity are endowed to it. In the soul, no such visible change ever takes place, because both happen to be alike in nature. It is just as usually happens, when some water is mixed up with some more water, and no fresh change of quality is witnessed therein ; for the two waters are of the same nature. Exactly, in a like manner, the union

of God and the soul produces no extra ripple in any one of the two concerned. Peculiarities of new attributes or traits arise only when unlike and dissimilar substances come to be associated. As a result of such contact with the conscious, 'prakṛti', too, begins to have a kind of pseudo-consciousness imparted to it. It also becomes like a semi-conscious, almost half-animated, factor. Consciousness is not thus developed as a trait of its true nature ; inertia still remains the hall-mark of its natural property and original nature. It does not tend to be characterised with the sort of consciousness which is so peculiarly the essential trait of God, or the soul. God and the soul both bear natural consciousness as a distinct property of their very Being ; in '*prakṛti*', something like an appearance of consciousness is brought about by an external cause. In itself, it is inert and inanimate for ever.

The fanciful concept of the soul's exit and entry into 'mokṣa' seems to be nothing more than a vestige of want of true knowledge. The gist of the entire discussion lies in the fact that a Liberation or 'mokṣa' for the time-being has no *locus Operandi* or existence, so far as the soul is concerned. It will have to be accepted as everlastingly absolved and free from blame. The concept of its unending salvation will automatically bring to an end the necessity of its going and coming anywhere else from its free state.

**Objection : "We find the currency of woe-and-weal in every living creature whatsoever ; how can the soul be regarded, then, as eternally free ?"**

**Explanation :** This notion of 'pleasure-and-pain' as well seems to be a hard-melting delusion in man's mind. The self-same action and its result is looked upon as a cause of joy by one man, but quite contrarily as a source of affliction and sorrow by another. In reality, if we look at it with a discerning eye, we shall find that it is neither a matter of joy for all, nor yet a matter of pain for everybody. We shall go into it further with an illustration : Money and might to a man of red ambition and acquisitive affinities are a cause of heart-felt joy, whereas the same things to another steeped in the spirit of renunciation and dispassionate detachment appear like teasing fetters—a source of bitter constraint. This is a common experience of the world. Had both of them been *per se* a source of joy under all circumstances, they should equally have been a likely cause of joy to the master of fulsome satiety and settled isolation, as well. But experience does not support it. Hence, our notions and sentiments of joy or sorrow towards various objects are also mostly our own pleasing or displeasing creations. In fact, they have no foundation in actuality. On changing our psychological attitude or emotional reaction to them, the feeling of what might otherwise be painful turns into a pleasing one, and a joyful one assumes a sadly melancholy tint. Such sentiments of pleasure or displeasure are governed by cultivated values, and mean little more

than personal reactions to the objects and events of life ; so much so that actions generally go on shaping themselves accordingly on their respective bases. It is all due to a deep streak of ignorance in us. This points to an essential truth that the root cause of weal or woe in this world is ignorance, and not that any object or event in itself happens to be joy-giving or painful as such. Once this narrow strait of ignorance is got over, nothing like pleasurable or painfully annoying remains to worry about. At one stage in his onward march, a yogi is able to find himself in a state of the mind, when the very objects and engagements, with which he remained delightfully associated for many long years and which he thought to be a source of quiet happiness to himself, now in the fathomed depths of sober contemplation and detached cognition of fundamental truths, begin to appear to his intuitive vision as the sore omens of misery and disquiet. Then, he gives up, for good, even those toys of trifling joy, and renounces them as sheer mental trash. In laying them aside and discarding them as dust, he now comes to experience a gladdening peace and inhering bliss. If we just try to look into the reality of things in their essential aspects, at their very core, we shall find the truth that all our relation to this visible world, or the use of the material phenomena linked with our senses, or, still, whatever contactual experience between the conscious and the non-conscious is there in this living world, being transformatory by nature, dissolved in torment, and samskāra-or impression-bearing at its root, is itself a positive door to torture and woe. In a way, the sense of joy in it is nothing but a sly hoax played upon our own innocent selves. Because of this delusive whim, man is misguided to view the soul as bound and in fetters. When the deep, darkening cloud has passed away, leaving no trail of mist behind it, the soul once again shines out and is viewed as perfectly unbound and unsmeared, even mystically realized to be ever free. After that, the very image of the soul's captivity or liberation as well as its likelihood of moving in, or moving out, anywhere is totally wiped out from the mind. The Universal soul pervading everywhere is the same ; with no favourite region of its own, call it Heaven or Paradise, or 'Brahma-loka' as you may. The necessity of going there in Liberation, and afterwards an obligatory return from there—all these notions are mere flights of fancy or wishful thinking, without a grain of sagacity or reason, on the part of people who have never dared to enter the portals of revealing Enlightenment. When direct experience by the visual agency suffers from error, or perceptive perversion of the object, all inferences or ideal images about it also come to be badly distorted. As such, the notion of a return from 'mokṣa' is obviously faulty, and an outcome of crudity of reflection. In this context, reference to an aphorism from the Vedānta Dars'ana might not be irrelevant here : e.g., "Anāvṛttih s'abdādanāvṛttih s'abdāt."—(Vedānta Dars'. : Adh. 4, sūt. 22). That

is, 'there is no return from 'mokṣa'. We would, however, go a little further. When there is no admittance into it, naturally, there can hardly be any return or coming out of it, likewise. Due to perversity of comprehension, the delusion which arises out of it and leads to the faulty judgement that the soul is in bondage, when eradicated along with Untruth (avidyā), its breeding cause, leaves enough enlightened room for the dawn of pure knowledge that the soul is always unbound and inherently free ; and with the slinking away of this perfidious fiend, the painful need of getting into or out of other fairer regions is simultaneously abridged. Is it possible that in any region or state of life, where salvation is being attained, be it the worst, middling, or the best, God, the All-Pervading Brahma, may not be knowingly Present ? You will, no doubt, agree that he is nowhere to be missed. In that case, where is the need that the soul should go about, here and there ? In consequence, in the wake of emancipation, it is not at all incumbent upon the freed soul to go to a particular place, or blessed 'preserve'. Hence, we may justifiably conclude that there cannot be a spiritual state like the temporary salvation of a soul ; nor can there be a possible access to or exit out of it, so far as another 'reserved' sphere of enjoyment is concerned.

Is the illusion that is caused in effect of 'avidyā' or perversity of knowledge, according to you, permanent or short-lived, in the soul ? If it is eternal, it will hardly ever permit the soul to be free, because the distortion of knowledge will always be abiding. But, if it is taken to be short-lived, then on the extinction of the present false knowledge, the soul will again win back its freedom. Nevertheless, the illusion that was created earlier and is being cleared off now, might recur, because it belongs to the category of objects created at first and later demolished, in turn. A lasting inherent delusion in regard to the repeated access and exit of the soul to and from 'mokṣa' will never be completely discarded. Of course, its transitory malady, if carefully treated, can be cured with an unflinching knowledge of Truth and Reality.

**"Only two entities which exist eternally are to be noticed in this world—one, inert and non-conscious Matter or 'Prakrti', and the other, Absolute Consciousness or the Supreme Knowing-Being."**

'*Prakṛti*' is Eternal and Mutable ; '*Brahma*' is, on the other hand, Eternal and Immutable. The former is by nature essentially gross, gifted with parts, and ever transmutable, whereas the latter is absolutely Without Parts, extremely Subtler than 'Prakṛti', and Pervading everywhere to its very core, Conscious, Motionless, and Free from all Action, Passionlessly Detached, as well as Omnipresent. 'Prakṛti' is Everlastingly held in its Closest Proximity to the Supra-Conscious Brahma, Who always keeps it inspired with mobile activity. This Everlasting Conscious Principle,

Brahma, in Itself remains Colourless and Unblemished, Stable without movement, and Exertionless. 'Prakṛti', being constantly charged with motive energy, and endowed with a ceaseless whirling 'grit' within the Fathomless Depths of Brahma's Womb, everlastingly gets on through its indebted life of Creational Expansion and Contraction ; that is, it continues to keep on the processes of transforming material effects out of their parent cause. Similarly, pursuing the processes of contraction, during the period of Creation's Final Doom, it reverts *vice versa* through destructive channels into its former latent subtleness of existence. In that state of its absolute equilibrium as well, a fine rippling sort of vibration within it goes on because of the immediately inspiring Proximity of its Conscious Lord. After thousands of millions of years, when the necessity of Destruction is quite over, and another Creation starts anew, with a Divinely Caused Special Explosion or Activity to which it answers by means of successive waves of mutation in the shape of changing transformations, it reaches its particular state of evolution of 'Mahat' or 'Mahat-tattva', in consequence of its long-enduring, in-churning, foetus-making activity. That unique stage of 'Prakṛti's' creativity, in which Brahma, no doubt, rests the Same, Unaffected, Changeless, and Immutable as before, with His Pure, Untainted, and Efficient Presence, is often metaphorically called the 'Mysterious Golden Womb' (Hiraṇya-garbha). Some look upon it as a Side-Turning in Brahma's Being ; a few others call it an awakening state of 'Prakṛti'. But intrinsically, in its profound sense, this change of active state really occurs in 'Prakṛti' alone. It alone undergoes mutatary metamorphoses. It cannot be taken as a transformation of Brahma, in any sense. He stands, or remains, as He was before 'Prakṛti's' inception into the new phase of wakeful activity. Several thinkers view it as a state of Paramount Overlordship, in which the Supreme Spirit assumes a positive role of Sovereign Suzerainty over others. The essential truth of the fact is that the Sublime Peace and Eternal Tranquility of the Supreme Being (Brahma) is never disturbed by the exception, or assumption, of any conditioned state of 'being'. He undergoes no change or modification of His Absolute Disposition. Whatever condition has come to prevail, or change has taken place, has been concerned purely with 'prakṛti' alone. That metamorphically transformed state of 'prakṛti' may be termed as the 'mysterious Golden Promise', or the 'Imperial Paramountcy of the Governing Hand', whichever you please. Unwary speculators, groping in the dark in this very mystic domain, fondly mistake the whole truth, and superimpose their erroneous image on the Absolute Lord of Perfection and No-Change-or-Vicissitude. In actuality, in Brahma nothing has happened by way of an event. He is still, in this metamorphic or altering condition of 'prakṛti' what he used to be in its erstwhile condition of equilibrium and dull poise. It is a pity that scholars and philosophic

brains should fail to understand such affairs with sober reasoning, devote little rational thought. and still less steady investigation in this respect, and allow themselves to be duped, to the peril of others, by their own want of clear vision. Without chary restraint, they begin to 'darn' The Almighty with irresponsible attributes, and superimpose on Him the alien traits and tendencies or mongrel modulations that befit 'Prakṛti' alone.

Thus, the new-phased creative forces of matter, or hauled-up 'prakṛti', get along with adequate modifications, so that the 'Mahattattva' aspect is soon turned into the ensuing result of 'citta' formation, when it is discretely divided into individualized multitudes. The resultant state of those multitudinous material units as sprung out of the former sole and single phase of 'prakṛti' is called the phase of 'citta' formation. Among those discrete 'citta' formations, within the particular region of every individualised 'citta', the Divine Light of God, or the Conscious Reflection of Brahma, or the Ever-Wakeful Presence of Supreme Spirit that falls in it as a result of the Supreme Being's Constant Association, or the 'Pervader-and-the-pervaded' bond with 'Prakṛti', is called 'jīvātmā, or generally known as the 'individual living soul'. The self-same one and undivided 'prakṛti', too, has been now manifested in a myriad form in this present phase, and, consequently, countless 'cittas' have come into existence. Due to 'Prakṛti's' endless extent, its mutative modifications, the 'citta', too, in their 'atom-like' dimensions, have risen beyond numbers. The Supreme Spirit that fills all those innumerable 'cittas' is One and the Same ; never-the-less, His Self-Same Life-Infusing Presance in every particular 'citta' has been given the name of individual soul. Fundamentally, it is no separate and independent entity in the form of an isolated living soul. The Presence of Universal Consciousness confined to the specific bounds of an individual 'citta' has been, for the sake of facility, named as 'jīvātmā. The 'citta' itself being a minute creation of Nature, the Conscious Presence within its narrow walls, has also come to be known and recognised as an 'atomy'.

*Here ends Section Fourteenth of the Second Half of the Book,*
**"The Essential Colourlessness of the Absolute".**

# THE ESSENTIAL COLOURLESSNESS OF THE ABSOLUTE

## Second Half

Fifteenth Doctrine : Fifteenth Section

*Doctrine :* **"Is the soul without attributes, pure, wakefully intelligent, free, everlasting, and consciousness-incarnate ?"**

**Objection :** If the soul is pure, gifted with knowledge, free by nature, eternal, and absolute consciousness in itself, why should it be fettered within a physical frame of the body, and made to reap the fruits of its actions ?

**Explanation :** In spite of the soul's being pure, ever-wakeful, free, and conscious by nature, it is always linked with a body and the inner faculty of conscience, which fact is apparently visible. In another sense, God, too, is pervasively linked with them ; but you do not believe in His harvesting the fruits of actions. Your view is that only the soul reaps the repercussions of its deeds. The recoiling of fruits of actions and its impact on the doer take place exclusively in the body and the sub-conscious within it. But all this is whimsically imposed upon the innocent soul behind them.

**Objection :** Is there any possible means or way to cognize, and even directly perceive, the unconditioned and attributeless presence of the soul in the body and the sub-conscions ?

**Explanation :** Yes ; there are several such media through which the soul becomes directly perceptible.

**(1) "The first direct means of soul-realisation is the gross light of physical eye."**

When a yogi begins to make a search for the soul within him with the beam of light born in consequence of regular practice of meditation for some time in the centre between the two eye-brows, first of all, withdrawing his physical external gaze within himself by virtue of his centrally concentrated will-force 'intent on upward advance' (unmani-mudrā), he starts looking inside his brain. That same optical vision, which is equipped with the power of showing external objects, is able to reveal to him the internal structure of the gross body. After adequate regular practice, the yogi comes to have a power by which, on being struck with the sheer force

of a wish, this same ocular vision begins to shine radiantly like a small rising sun. If the yogi takes to the practice of throwing it on any part of the body, it becomes capable of showing up the inmost hidden structure of that part. Through its enlightening medium, the yogi is directly able to see the products of the seven essential ingredients of the body, like the bones, muscles, nerve centres, fibrous ligaments, various veins, arteries, heart, etc., and how their functioning inside the body is regularly carried on. Within the body, tissues and organs drawn straight from the earth element, such as. bone, muscle, nail, hair, skin, liver, spleen, heart, 1st stomach, 2nd digestive stomach, the small and large intestines, and many other material parts unravel themselves before his inquisitive gaze. All their working and ways of functioning fill his novel experience. Similarly, the watery substances of a liquid nature, like blood, sweat, urine, menstrual and semenal fluids, fat, marrow, etc., with their respective modes of working also enrich his perceptive experience. In a like manner, the diverse formations of the fire element or heat-cum-light force that works inside to bring about the structure of the whole gross body, and in virtue of which digestive and other promoting processes of stewing of all sorts of minerals, etc., are taking place in appropriate organs within it ; how inside all larger valves the process of extraction of essences goes on ; how this same luminous heat in the eyes assuming a finer form of eye-sight renders external as well as internal formal objects perceptible ; how it works mainly in the ten centres of energy in the body ; how the essence extraction of minerals for the body is done by it—all this the introvert light of the eyes is perfectly able to show along with all other objects and structural parts within the body. But this grosser form of light is of little help in self-realisation. Never-the-less, bearing some sort of dlvinity about it as it happens to be, it is able to awaken and stir up other subtle lights situated in brain and elsewhere.

**Objection :** Is there no difference between this vision of the eye and the other lights of the torrid sphere of Digestive system ?

**Explanation :** The Fire Element (Mahā-bhūta) is an ancillary helping cause in the building up of our body. It is working in ten ways from ten allotted centres in the body. The ten plexuses or vessels are named as follows : Ojasa (virile lustre) ; Bhāsvara (brilliance) ; Cākṣuṣa (ocular vision) ; Jaṭhara (the digestive gastric fluid) ; Pācaka (bile in liver) ; Ranjaka (passion stimulant) ; Tāījasa (potential energy) ; Vibhājaka (separating force) ; Pos'aka (power of integration) ; and Visarjaka (power of elimination). An analysis of these ten vessels is not at all difficult. Within the skull and related to the brain are found three forms of light—Ojas, Bhāsvara, and Cākṣuṣa. Originally, they are all the various functioning

branches of the Fire Element. The light that resides in the eyes works in making the objects and substances visible. It is generally named as the optic vision.

**Objection :** Can the light known as *Kundalini Power* be helpful? Is it of any advantage in promoting these other divine lights?

**Explanation :** The working of that 'light-beam' is different from it. After being awakened or manifest, first it leads to a perceptive acquaintance of the gross body, then afterwards to a knowledge of the '*cakras*' or energy centres, Brahma-randhra, and, last of all, succeeds in revealing the mystic constituents of the causal body. When fully awakened, this beam of light mystically stimulates into their affluent acumen the divine centres or lights of the 'Brahma-randhra' as well.

**(2) "The Irradiation of another subtle Divine Light within the Brain-Dome."**

On failing to discover the soul in the outer body, the intent gaze of the yogi assails and enters the subtle body located in the brain-dome beneath the pate of the skull. There he finds the irradiance of the subtle beam of divine visual light, and through its channel now he goes on perceiving one after another the objects of the subtle body. These subtle, divine, and unearthly substances begin to sail through his realising vision. By virtue and dint of this subtle visual beam, the yogi is in a position now to enter into joy-laden experiences of the celestial, divine phenomena. By means of this newly-won vision, he goes on garnering the elative blooms of the subtle world for tens of millions of years, until the prevalence of Dissolution period. The yogi, in this manner, comes to wield a visual lance of divine light. As in this world, the physical eyes lay bare the whole prospect of the material objects, so, in the subtle world, the sublime intuitive vision is able to unfold the whole panorama of the 'punca-tanmātric', or the fine rarefied elemental, substances, and affords marvellous aid in their enjoyment. A *fait accompli* in true knowledge by means of this divine eye, in regard to the structure of the subtle body, the objects of the ego-based creation, the original nature of the subtle Elemental forces, the five faculties of action, and the five organs of learning, is made possible for him. In reality, this is his second, subtler and diviner eye that opens in him after the initial stage. It is oriented with two peculiar traits, inasmuch as it is capable of penetrating and revealing the innermost recesses of both kinds of objects, gross as well as subtle. The power or capability of revealing the soul is beyod its range as well. In the wake of his venture with the subtle body, the yogi marches ahead into the still more sober depths of abstraction in '*samādhi*', where he wakes up his third, intellectual eye—the beam of imaginative intelligence. In that state, consequentially in

view of excellent practice, the enlightened intellect, beaming out in its increasingly diviner stages begins to function in order of its respective development as *vis'oka* (state of mind exempt from sadness), *jyotiṣmatī* (enlightened state of tranquility), *prajnyāloka* (discerning eye of reason or comprehensive wisdom), *ṛtambharā* (founded in perfection of Truth), etc.

**(3) "The Refulgent Rise of 'Rtambhara'—the third divine Eye, within the Brain-Dome."**

On the dawn of a further third divine eye, the 'ṛtambharā', the yogi steps into the causal body by dint of its subtly penetrative rays. This divinely mystic beam of light is always there in its dormant latency. Its radiance when manifest is uncanny and weird, 'satva'-oriented, quite capable of exposing or revealing the essential reality of every subtle substance, unique and wonderful, peace-inspiring and joy-generating. It is amply equipped with a keen edge for discovering or unravelling the mysterious constituents of the causal body. Its rare aptitude in respect of penetrative perception of the Ego element, the ever-shifting and fluctuating outlines and complexions of the 'citta', their quality and kind, functions and general activity, motivity and modifications, varying conditions of change, etc., is notable. It leads the yogi to a direct experience of the transmission of life-force in the causal body, the peculiarly potent force of bodily energy arising out of it, and the discernment of knowledge and its complementary offshoot in the shape of action, over all. Through its medium, the yogi is in the strange position of directly witnessing the source and the mode of rise of karma and knowledge, the successive modifications and varying conditions or changes, and the rise and fall of impressions and impulses, which are every moment taking place within the sensitive frontiers of the 'citta'. During this state, no such object is left from his vision as may be out of his ken and not subjected to his eager experience. With assiduous effort, when the *samskāras* have come to be partly subdued and mastered, and an unceasing flow of the peace-fostering 'sattva' particles is steadily increasing in the heart ('citta'), in that condition the yogi is casually blessed with an overpowering sense of 'I am an Existing Entity' (Ahamasmi) and a passing glimpse of the heart-bedecking soul. In that moment of rare self-fulfilment though unsteadily effervescent, the yogi begins to feel almost entirely accomplished in himself. On this first-hand spiritual sublimation and a direct perception of the soul as restricted within the 'citta', the Upaniṣadic words, "Rūpam rūpam pratirūpo babhūva", that is, 'He is one and becomes many as reflected by diverse and different forms (of the created objects), come to bear their full significance for him. The soul, in its original form, is neither ever seen in severance from its contact with the body or, on the larger scale, with 'Prakṛti' or Nature, nor can it, in that form, become a subject of human

experience. It is rendered observable only under that condition of existence. God alone knows for how many past lives, or aeons, this resolute yogi has been continually endeavouring to realise this elusive subtle Principle of Conscious Existence. Having now his access to this mystic instrument of attainment, he takes delight in his victory by way of the true knowledge of all the mysteries and elements connected with the causal body. By now, his heart, too, is particularly purified and sublimated. All the sundry objects of this region, are adequately observed, understood, and directly experienced by him by means of this 'Truth discovering' beam of intelligence, or its odd, unearthly, gifted vision. It is positively through this third divine eye that the upsurge of impulses, their emergence and subsidence, the impact of the ego on them, the tranquil and becalmed state of 'citta', the staid situation of the soul, and the fulfilling experience of its realisation, are all masterfully known. When, during the state of his deepest plunge in 'samādhi', the yogi visualizes and marks the typical agitations of various 'samskāras', the heart or 'citta', at that time, is swayed by a peculiar phase of its fickle nature. The soul, under its excited waves of emotion, is almost eclipsed beneath its darkening, ruffled surface. A veritable riot between the ego and the up-roarious impulses takes possession of the whole field. The yogi with his powerful intellectual dash and disciplined moral courage tries to suppress and undo the 'samskāras' concerned. A number of modifications in the 'citta' are under way at that time. The yogi, however, by the use of his self-control, takes the sharp edge out of them. As a result of this confident assault, once again, a steady general condition of peacefulness begins to prevail in the 'citta'. In that suitable moment, afforded by the promising opportunity, the yogi laced with the subtlest introspective edge of the 'ṛtambharā', takes a plunge into that serene, bottomless ocean of 'citta'. Like a habitual diver, going down into the sea in search of pearls, and netting them confidently with an adept hand, the aspiring yogi, too, dives deep to the very bottom of the heart's ocean, and is joyfully blest with the gem of his real *Self* there. In such a state, the soul begins to shine out with a peculiarly radiant lustre ; that is, it appears lustrous like a grand splendour among lesser splendours. But instead of being the soul's original countenance, it is really the illumined disc of the 'citta' in full brilliance. In fact, it truly reflects the mystic significance of the pithy dictum, "rūpam rūpam pratirūpo babhūva"—that is, 'though One, it reflects itself through every object that it pervades'. In the moment of that exhilarating and dissolving vision, the soul looks to the profoundly inebriate eye both differently from itself and also in its own unitary refulgence. The experience is entirely replete with a sense of its differentiated, objective matter-of-factness, deeply drunk in, at the moment, as well as of its eery, elfin presence in absentia, as it were. It seems to have taken to a double 'being' of

something palpably different in a manifest form, combined with its spiritual presence in its unmanifested essence. In this manner, indeed, the truly genuine nature of the soul along with that of the mundane 'citta' is finally realised and fulfilled.

**(4) "Self-Realisation through the medium of *Prāṇa*."**

When we want to have access to the soul through the medium of 'prāṇa', it assumes an identity with the 'prāṇa', causing a sensation as though the soul, in the form of subtle life-force, is enlivening and inspiring the whole body with conscious life. In the course of that experience, from a prevalence of conscious energy throughout the body, it looks as if consciousness and energy have combined into one force. For this reason, a difference between the air in the outer atmosphere and the one used in the breath is markedly felt. Within the air serving as breath in the body a sort of enlivening or inspiring influence seems to be mixed up. The external air does seem to flow like that. In a general sense, the outside atmospheric air is also throughout pervaded by the "Universal Conscious Presence", no doubt, still, specifically, both kinds of air have a difference. Due to what cause is it so ? The cause lies in the fact that subsidiary sources are always able to produce specific differences. In the edifice of the body, the '*sātvic*' portions of the five material elements are the material sources. In the atmospheric air of the firmament, ether alone is the main helping cause, though in a minor way others are present in the 'rājas' and 'tāmas' forms. On that very account, a difference between the two airs is found in experience. Of course, the atmospheric air, too, enlivens the force of life, also augments it in a fair measure, and in the form of life-promoting food, supports and invigorates the body. Without its cooperation, the body-based 'prāṇas' as well cannot propel life therein. This atmospheric air in the form of oxygen (prāṇadā) becomes the life-fostering food of the respiratory system and stimulates bodily strength and liveliness, by developing energy and stamina in it. By its means, the subtle body as well is able to get its enduring food. This same 'prāṇadā' air, undergoing a metamorphic transformation, assumes the form of subtle touch or air 'tanmātrā' (refined elemental essence), and thus nourishes the subtle body alike. It is in this manner that both the bodies are rendered capable of carrying on their natural functions.

When the gross breathing, or 'sthūla prāṇa' is turned into a medium of quest for the soul, its motion and circulation through every bone, muscle, vein and artery, nerve, marrow, fat, blood, mineral fluid, menstrual and semenal essences, etc., come to be sensed. The feeling under that experience seems to be as though 'prāṇa' exclusively were the support and basis of life in the body. No different form of energy other than this comes to be seen or experienced at the moment ; but our search is not ended here.

Our goal of self-realisation is yet far-off. As such, we again take resort to our trusted instrument of 'samādhi' in order to make a further search. We, then, enter into the essential 'prāṇa' of the subtle body, which is a 'sātvic' effect of its cause, (the touch-tanmātrā or fine elemental essence), and the chief factor in the constitution of the body, being the very basis of the entire living organism. All sense or image of the gross body in that moment is completely absent from the mind. Having discarded it far behind, we now find ourselves in a radiantly enlightened, divine gaseous body. The feeling prevalent at that time seems to be of a virtual likelihood of this subtle 'prāṇa' being the very core of the subtle body's liveliness. It appears that there is no other power different from it, which may be the cause of all its activity. Were we to believe it to be the soul, a doubt arises that 'prāṇa' happens to be a created and mortal substance, while the soul, on the contrary, is eternally immortal, and unborn. Thereafter follows the serious quest for the soul, which after all lands us in the causal body for further progress. Therein, we enter into the sphere of the subtlest life-force, which is the significant outcome of the soul in union with 'citta'. The material source of that subtle 'prāṇa' is the 'citta' itself. It is the first and foremost 'vṛtti', or impulsive vibration of the 'citta' that is responsible for all its later activity. This life-force becoming impregnated with a semi-conscious energy due to the soul's contact, issues out of the sphere of 'citta', and spreads its seemingly conscious stream throughout the causal body. Following closely and holding fast to this almost-conscious energy in the form of life-principle from the outer edge of the causal body we advance by this medium towards the very citadel of the soul. On our way, afterwards, we come by the sphere of 'ego', which is next and very close to the 'citta'. Having thoroughly accomplished its 'how and why', we strike at the portals of the 'citta' itself. Through the 'citta'-born 'asmitā' vṛtti, or the impulse of the ego and self-existence, some preliminary suggestion of 'ahamasmi' (I am the living Entity) starts presenting itself to the 'citta'. A question may be asked here as to whether the next-door neighbour of the soul happens to be the Ego, or the subtle Life-Force.

**Answer with Explanation :** Undoubtedly, in the closest proximity to 'citta' lies the Life-Force, inasmuch as the union of the soul and 'citta' results in giving rise to the vibrating activity of life-currents alone. Ahamkāra, or ego, on the other hand, is a different entity and an independent co-worker of the 'citta', which accomplishes all that the 'citta' is required to do. But 'prāṇa', in fact, fills it with the flow of life and energy. The work and function of 'prāṇa' is, thus, quite different from that of 'Ahamkāra' (ego). Ego being action-oriented, and 'citta' being learning-based, both provide the media of recoiling fruition for the soul ;

or, in other words, serve as helping media in the rise of knowledge and action. As a result of the soul's association with the 'citta', their first outcome is Life-Force, and then follows the ego's contact with the 'citta'. Ego becomes an instrument associated with the 'citta', but Life is the first and primary productive effect of 'citta'. It is called the first of all other 'vṛttis' or impulses of the 'citta'. All other remaining 'vṛttis' as enumerated by Patanjali, viz., Pramāṇa (Perception), Viparyaya (perverted knowledge or misapprehension), Vikalpa (indecision). Nidrā (slumber), and Smṛti (recollective memory), take their rise only in its wake. It is surprising that, while recounting them as above, he should have left out this sixth one, the '*prāṇa vṛtti*'. The very bed-rock of all the other five kinds of impulses is, undoubtedly, this sixth basic one. It is due to the presence of this life element that the innumerable impressions or Samskāras lying dormant in the 'citta' are revived into working utility. Ego or the urge of self-existence (ahamkāra) is constantly stirring them up, and relaying selected ones for fruition towards the subtle body. And the soul, despite its completely disinterested nature, is vicariously affected and sorrily misled from one shifting mood to another.

In this profoundest phase of 'samādhi', while the yogi is resolutely turning these 'samskāras' away, or subduing and undoing them with all possible disciplined will-force at his command, the thoroughly battered impressions slyly slink back into the darkling depths of the 'citta'. In effect of this, an increasingly peace-inspiring mood or 'vṛtti' remains incessantly flowing in the 'citta' at the time. Consequently, the 'citta' also adopts a more and more 'sātvic' trend of disposition. Still, in spite of the reigning peace, in general, within the 'citta', due to the immediate contact of the conscious factor, slight, subtle quiverings or pulsating ripplets continue by way of little quickening vibrations. In the midst of those tiny ripplings, the soul as well, seemingly itself rippled, as it were, through ego or ahamkāra's medium comes to be experienced as an object of direct perception or realisation. A sort of hide-and-seek panoramic view goes on repeating itself before the dissolved vision of the seeker. In that state of absolutely abstract meditation alone, the consciousness or realisation of 'ahamasmi' (I am a power) blesses him with its happy occurrence. If it be desired that the soul in its purest being without the necessity of the intermediary 'citta' may be perceptible to the yogi's gaze, it will be altogether impossible, because the soul is never found alone, without its concomitant 'citta'. It is always conjoined with the 'citta'. For that reason, it is always experienced as 'citta'-based. Reversely, 'citta', too, cannot be found without its resident soul. Both will ever be conjointly perceived and experienced. An access to this stage will always reduce both of them to an experience or realisation of Unity in Disunity, as also Disunity in Eternal Unity.

**Question : "When once the consciousness of 'ahamasmi' has become a part of the yogi's realisation, why does it not stay on steadily for good ?"**

**Answer :** The inert and mutable nature of 'citta' always forces it to a ceaseless succession of metamorphic changes. An allround and complete subdual of 'vṛttis' is never feasible. Recollective faculty or memory dies hard, and tenaciously survives till the last. In the absence of the impulse of recollection, even the knowledge and perception of the ever-changing modifications of 'citta' will be wiped out and be difficult of experience. Self-realisation in virtue of recurrence of 'ahamasmi' is invariably the work of memory. If this pure self-consciousness persists for some time, even during that period, the repeated experience of that sublime consciousness is brought about recurringly by the impulse of memory alone. Were this impulse of recollection ever completely suppressed and rendered ineffectual, the doors of all kind of perception as well as knowledge will close down ; nor will the freely flowing peace-promoting and tranquil state of 'ahamasmi' be able to possess the mind. As such, through all conditions and states of the mind, the impulse of memory continues to function. The urge of life on the contrary, remains working even when memory fails or ceases to function ; so much so that this vital impulse in the form of life—breath will ever be stoplessly carrying on its work as long as the joint association of the soul and the 'citta' lasts. Does it not prove confirmingly that complete negation or suppression of impulses ('vṛttis'), throughout life-time, will not be achievable ? Moreover, during the repeated experience of self-realisation itself, a lively presence of memory is but necessary. Whereas the faculty and sense of recollection is an auxiliary factor in all worldly tribulations and enjoyments, and is the cause of bondage, indirectly, at last, it capably becomes the cause of self-fulfilment and solemn Brahma-realisation as well. A steadily calm and tranquil flow of the 'citta's' disposition, combined with a peace-prompting preponderance of 'satva-guṇa' in it, and a constantly undeterred subdual of all other types of 'samskāras', positively makes for a steady self-knowledge or realisation, for a very long time. After every timely course of suppression (nirodha), there is a psychic reversal, and a return from completion to the normal bent of mind (vyutthāna), because even the process of subdual cannot go on without termination. An unceasing trend of engaging 'vyutthāna', too, is unthinkable, at the same time. At the end of completing every session of meditation, an inclination towards the heart and the senses becomes self-assertive. Even during the suppressive phase (nirodha) a complete cessation of impulses or 'vṛttis' is not achieved. An over-all suppression or complete cessation of 'vṛttis' is bound to lead to the soul's re-accession to its genuine primal nature.

**Objection : "Does a return to the normal bent of mind take place even after the soul's re-establishment in its original disposition ?"**

**Explanation :** On a thorough suppression of all the 'vṛttis' of the 'citta', there is no occasion left for a return to normal activity. During the survival of the gross and the subtle bodies, however, a thorough suppression of impulses is only next to impossible. Hence, so long as the gross, subtle, and causal bodies accompany the soul, or, say, bear it in their charge, its resurrection from the earthly lot and re-entrance into the haven of its long-forsaken spiritual glory in perpetuity seems to have no hope. There is absolutely no possibility in store for it. The soul's immediate contact with the 'citta' is the chief factor in so far as the rise of 'vṛttis' is concerned. With the soul permanently lodged there, an extinction of activity in the 'citta' will never be possible. This energizing of the 'citta' itself will eternally remain an unfailing source of the rise of 'vṛttis' and samskāras, belonging to the present as well as previous birth, or coming down from times without beginning. Life-Force, indeed, is the foremost 'vṛtti' in the 'citta' ; and so long as the relation of the soul with the 'citta' lasts, this impulse must also survive against all hazards. Its far-reaching expansion affects and vitalizes, in their turn, the causal, subtle and gross bodies, respectively, as though it were the sole fountain of life. The impulse of memory has its rise soon after it. Thereafter, other different 'vṛttis' arise. God knows how this life-infusing 'prāṇa vṛtti', which is the root-cause and support of all the impulses, escaped the mind of Patanjali and other thinkers from being mentioned in addition to five of them only.

**"A total suppression of 'vrttis' while the three bodies last is not possible."**

A long span of about 75 years has elapsed for me being thus engaged in yogic pursuits. So far there has hardly been an occasion in this iife when I may have been satisfied with a complete subdual of these six 'vṛttis'. In the waking state, all the six impulses remain active. Even during this waking facet of life, their suppression is never complete. The impulse of memory continues to work during sleep, too, by way of raking up dreams. A recollected view of sorrows and joys, anguish and fear, etc., goes on unrolling itself before the sleeping mind. A total negation of perceptive knowledge is not available even during sleep. Later, on the basis of inference in regard to that temporary experience of the time, causing pleasure or pain, the 'citta' is, of course, able to say, 'I had a pleasant or unpleasant sleep.' In the course of 'samādhi', too, it continues to perceive and visualise all sorts of objects. That particular state as well, is undoubtedly impulse-based. 'Viparyaya vṛtti' (false, perverted knowledge) and 'Vikalpa vṛtti' (the use of sound-born image caused by an absent object)—in the working duration of all these impulses, the 'prāṇa'

vṛtti is incessantly present. Right from birth till death, its cessation is hardly ever accomplished. As such, never in life-time is a state materialised, when a completion of surrender, or extinction, of these six 'vṛttis' may be achieved. All these facts force a conclusion upon the mind that throughout the course of the soul's association with the three bodies, neither there can be a total suppression of all the 'vṛttis', nor will a blessed recession of the soul into its primaeval nature be ever possible. Anyhow, in spite of all that, the impulse consisting in life-urge (prāṇa), which is the first-born 'vṛtti' of the 'citta', and which rises primarily in the 'citta' before anywhere else in the body, serves as the main and the best impulse in accomplishing soul-realisation and self-fulfilment. Through this sure medium of 'prāṇa', we can have a tangible experience of self-realisation. It assuredly becomes the last *via media* of soul-realisation in every sense. It may be that it fails us in our re-establishment in a pristine glory ; yet, beyond all uncertainty, it *does* become a positive instrument of soul-realisation. As, through the medium of 'prāṇa', we proceed advancingly towards soul-realisation, the soul progressively takes on the appearance of sheer Life-Force, i.e., 'prāṇa' ; for, thereby, it fulfils the eternal truth of "rūpam rūpam pratirūpo babhūva." In that blissful moment, 'prāṇa' and the soul come to be experienced as two differentiated objects as well as cognised in one and the same undifferentiated fundamental Unity, because of the blended union of two forces therein.

**(5) "The Intuitive Perception of soul through the medium of Sound" :**

We must now examine the medium of sound as a door-way to self-realisation. When we start our quest of the soul, taking sound as our medium of approach, first of all, we turn to the gross, physical sound as a source of our help, and we vocally pronounce loudly the phrase 'Ahamasmi' in regular repetition. In a sense, through this verbal, august repetition (jāpa), or prolonged high voice, we call out to the soul, make it listen to us, awaken or alert it, recall it firmly to our conscious memory. Our melodious voice filled with conviction, devotion, and love, echoes forth, vibrating harmoniously throughout the living frame of the body. It thrills, so to say, the three bodies with a trembling joy. But its initial impact is on the physical body to start with. It is, after all, a chain-expression of 'ahamasmi' by means of the physical voice and the physical body. This does not gratify our yearning in respect of self-experience. In the body, during the round of such vocal expression, no self-perception appears to be forthcoming, because the soul is definitely extremely subtle and refined. Such a gross medium as this must fail, owing to its ineffectiveness, in revealing direct knowledge of that highly tenuous and the subtlest thing in existence. All the same, this gross sound, in truth, is the first step and the most easily available sound-medium for a mystic search,

or proximate access to the soul. It induces a psycho-centric disposition of the mind, which is largely imbued with a deep feeling of earnestness, devotion, sincerity, faith, determination, and an attitude of loving responsiveness.

Thereafter, resorting to subtle sound, we advance towards the region of the subtle body in 'Brahma-randhra' or the brain. Now, with the help of mere psychic sound, we repeat firmly but in the form of a very subtle psychic image, the 'jāpa' or rotatory expression of 'ahamasmi', again and again. It is to be carried on in the Brahma-randhra. This practice only succeeds in stirring and waking up the subtle body, just above the crest of the upper palate, by means of which the sound 'tanmātrā' or subtle element begins to be experienced. As a result, everywhere in the subtle body a subtle sensation of sound begins to pour in and fill it entirely. This, likewise, promotes a sort of awakening of the sub-conscious (antah karaṇa) and the soul. But it does not lead to a direct perception, or the actual experience of the presence of soul. Undoubtedly, of course, it comes to happen that a ringing-in of the subtle sound takes place throughout the entire body, filling it with a queer sense of animation in every cell. In that condition, the body as a whole takes on a consciousness of being made purely of sound and nothing else. It seems then to have become the central cause of force, giving quick motion collectively to all the three bodies. No other subtler force than sound, at the time, such as a soul, appears to be in sight. But this despair does not hold us back from further investigation in our spiritual venture.

At this stage, in our deepest plunge into 'samādhi', we enter the mysterious region of the heart. There, having entered the causal body, and taking '*ego*' out of its sphere with us, by means of the subtler sound now embodied in the mental harmony of a quieter expression of 'ahamasmi', we go on raking for recognition at the difficult doors of the soul. We continue to keep up the warm fumes of that dissolving emotion by the constant repetition of 'ahamasmi'. This warmth of emotion aroused by the exalting waves of subtle sound, spreading out from here, permeates the entire body. It almost revives the vigilant consciousness of both the 'citta' and the soul. This kind of practice continued for a long stretch of time, results in an encouraging experience of the ego, 'citta', and the soul in their respectively different forms. In the region of the heart of those who believe in a subtle soul, along with a half-concealed consciousness of the presence of soul, a dim perception of 'ahamasmi' through the vehicle of ego begins to shape itself. To them, outside the sphere of 'citta', this experience is not available. But, in the case of others, who believe in a soul pervading the entire body, both inside and outside the 'citta'—from one extremity of the body to another, this experience is felt to be inspiring every nerve and part of it. Still others, believing in a Soul Universally

Pervading everywhere, come to experience through 'ahamasmi' the soul's Totally Pervasive Presence from one end of the universe to another. Some more, who conceive of Brahma as the Essence of all that exists, have a blissful realisation or consciousness of an All-Pervasive Force piercing the enclosing walls of the 'citta' and threading, beyond it, all through the three bodies covering their 'being'.

Here we have had a brief account of how the colourless and unconditioned Ātmā or soul is directly perceptible by the accessible media of Light, Life-Force, and Sound. These three are the positive means or vehicles of realisation of an 'Un-conditioned Soul.' When approached through them, it begins to shine out in a perceptible form either as Light, or Life-Energy, or Sound according as the chosen vehicle of approach may happen to be. And, we have its corroborative proof in the Kathopaniṣad as well : "Agniryathāīko bhuvanam praviṣṭo rūpam rūpam pratirūpo babhūva/Ekastathā sarvabhūtāntarātmā rūpam rūpam pratirūpo vahis'ca."-(2-2-9). *Substance* (Yathā) Just as (bhuvanam) in the whole Universe (praviṣṭah) entering, embracing (ekāgnih) the same single force of fire (rūpam rūpam) in many a different form (prati-rūpah) like their diverse forms (babhūva) is in existence, has become ; (tathā) exactly so (sarvabhūtāntarātmā) the soul of all the living creatures (ekah) in spite of being One (rūpam rūpam) among myriad forms [(prati-rūpah) looks like every one of those different forms (ca) and (vahih) outside them, as well. And many more mantras of a like import unambiguously suggest that ultimately One Supreme, Indivisible Spirit Without-Parts is experienced to manifest itself through different objective forms everywhere.

**"The mergence of the soul into Brahma or the Supreme Being."**

In this book, only One Omnipresent Conscious Principle has been upheld to exist. Innumerable conscious units or diverse spirits are not rationally tenable. The various projected actions you would have the numerous souls to perform in different bodies can as well emanate from One All-Pervading Conscious Being. You maintain no undue distinction between the nature of consciousness possessed by the soul and that by the Supreme Spirit, which, of course, you believe to be alike. The only distinction maintained by you is that the soul is atom-like minute, finite, or merely permeating the body, whereas the Universal Spirit is Infinite and Omnipresent. But, in reality, in imparting motion, or activity to the inert, the causal factor as such is consciousness ; whether it is finite, or infinite, is immaterial. When the Omnipresent Consciousness is admitted as the cause of all activity in 'Prakṛti', why cannot the conscious presence of the same All-Pervasive Conscious Factor be regarded as the equally efficient cause of motion in its effective issues ? The 'antah-karaṇa' or sub-conscious inner faculty is but an off-shoot of 'prakṛti' itself. By refusing to

concede pervasion in the effects, All-pervasiveness of God becomes doubtfully irregular and fragile. As in the cause, so in its effect—the conscience—as well, Conscious Presence of the Supreme Spirit pervades all through. Hence, where is the need of bringing in another different conscious 'being' therein ? One Conscious Power is already firmly encamped there. No part or region of the heart has been left vacant by it. In that case, where will you lodge the other conscious factor ? Perhaps, your argument may be that the other conscious 'jīvātmā', whom you are pleased to induct there, is less subtle a consciousness gifted with parts, as compared to the Supreme Conscious Force. As such, it will not usurp the space required by the Conscious Presence of Brahma in it. On the other hand, it will be providing room enough within itself for the pervasion of Brahma. In this way, the other soul also will find provision of space necessary for its stay in the heart. Such a concept is little better than a misleading mistake on your part. You are misguided in thinking like this. Your notion of a gross soul with parts is altogether indefensible. The reason is that an object with parts will invariably have to be regarded as mutable, and transiently liable to birth. For instance, 'prakṛti', being eternal and with parts, undergoes countless transformations, while changing through a series of its numerous effects ; still its original nature is never imperilled. It is simply converted out of the cause into multiple effects, under pressure of transforming processes of Nature. In the end, when that cycle is completed, and the reverse processes launch their work, those created effects once again return and merge into their immediate causes. However, no such products of the soul are ever met with in the world. Is this soul also expected to give rise to its succession of effects ? Does it have anything by way of its caused effect ? As a matter of fact, neither an effect of this individual soul ever comes to be seen, nor has ever any cause of it been confirmingly perceived. An object having no cause, and similarly no effect, will necessarily have to be viewed by you as eternal and endless, changeless, and without parts, indeed. Such a one, never-the-less, can be that One All-Pervading Conscious Brahma alone. The concept of numerous conscious 'jīvātmās', or diverse souls is utterly unjustifiable. It looks like a barely baseless misunderstanding on your part. Finally, therefore, it can conclusively be affirmed that there is only One Omnipresent Conscious Spirit, Ātmā, or Brahma, whatever name might be given to it.

Thus, pervading, or piercing through the three bodies, and beyond them, too, throughout the entire Universe the pervasion of that One Great Spirit is realised in that moment of mystic climax. Its pervasiveness is perceived as thorough and complete—overcomingly unobstructed by all other gross, subtle, or even the most refined objects and substances within and without the Universe. There is only one Image smiling before the

truth-realised yogi—and that is of the One Single Omnipresent Spirit alone. Among these mystic means of realisation, sound is also a highly effective medium. When realisation is through sound, the soul during that experience assumes the highest form of sound, because, though One, It assumes many forms—"rūpam rūpam prati-rūpo babhūva", wherein It has been described as 'manifesting Itself through every one of the multitudinous forms having their rise in It.' In this context, it has been very aptly remarked in the Nyāya Dars'ana : "Sphatikānyatvābhimānava-danyatvā-'bhimānah."—(Nyāya Dars'ana : Adh. 3, Sūt. 9). *Substance* : (Anyatvābhimānavat) Like another's reflection (in a rock crystal), (anyatvābhimānah) herein also another's reflection or conceit (works), just as a piece of crystal begins to be reflected, for the time being, in accordance with the tinge, red, yellow, etc., cast upon it from its vicinity. A delusion, so to say, of multitudinousness in the crystal itself is created in virtue of the difference of colour belonging to another object nearby. In reality, the crystal remains absolutely unchanged, and firmly set in its own colourless self. The reflected colour, in fact, does not testify the crystal, for it does not belong to it.

We have tried here to recount light, life-force, and sound as the media of self-realisation, and as means of accomplishment quite conducive to it. When approached through them, the soul is absolutely and indubitably experienced as wholly unconditioned and colourless, pure, wakefully intelligent, free by disposition, and all-consciousness in essence. Conjoined with the Supreme Spirit, and led by the processes of mutation which rasult in the creation of its diverse products, when 'Prakṛti' reaches the stage of formation of 'cittas', the Universal Spirit, bounded within the *locus* of the 'citta', at that time, comes to be known as Ātmā, or better still, 'jīvātmā'. Otherwise, there is no proof that different and distinct from the Omnipresent Being, any other separate conscious entity is in existence. As such, the concept of the individual soul has to be merged and incorporated in that of the Absolute Brahma. A difference between the Supreme Spirit and the individual soul is perceived only as long as self-realisation with full discernment of the nature of soul has not been accomplished. On the accomplishment of a true knowledge of Reality through such fulfilment, no beguiling veil of Truth-Untruth, or 'Prakṛti', and Illusion (Māyā), or any other ensnaring tentacle of it remains to obstruct the clear vision. In that condition, all kinds of differences, or blinding veils are quashed for good. Exclusively One All-Pervading Conscious Principle, Without-Parts remains within the knowing-ken of the seeker. In this connection, the Atharvaveda says—"Yo vidyād Brahma-pratyakṣam"—(Atharva-veda : Kānda 9, sūkta 6, m. 1). That is, 'the fully enlightened yogi, who has directly known or realised Brahma, is indeed, possessed of the knowledge of Truth as well as liberated and free.'

According to this vedic assertion, the soul and the Supreme Being are to be looked upon as one and the same, each completely incorporated in the other.

In this last section, we have gone into establishing the soul as absolutely without conditioning attributes-and-adjuncts. A rational concept of its untinted and unconditioned nature logically dispenses with the delusive necessity of its supposed bondage, and fancied 'mokṣa' or liberation from it. In the light of this comprehensive faith, it may be realised that, as the Supreme Spirit inhabits the entire vast universe as its sole Omnipresent Inmate, Unblemished and Pure, Vigilantly Knowing, and Free by nature, Actionless and Without-Parts, so does the soul (ātmā), too, live in the body as its unblemished, pure, wakefully conscious, unbound, inactive, partless, absolutely unconditioned, and untintedly immortal master !

**Closing Remarks**

In this book, 'The Essential Colourlessness of the Absolute or The Unconditioned Brahma', the true and genuine nature of the Supreme Being has been under study. The book has been divided into two parts—one dealing with the primal nature of God, and the other, with the genius of the individual soul. The fundamentals about the Universal Spirit have been studied under twelve doctrines, incorporated in the First Half of the book ; a discursive deliberation regarding the soul may be found under fifteen Doctrines included in the Second Half. All these different doctrines having been treated as premises in the first instance, a conclusive statement about the real nature of Brahma in accordance with our own principles has followed at the end of the discussion. All along, the soul has been identified with and maintained as the Presence of Brahma Himself. In the end, only One Omnipresent Conscious Principle Without Conditioning attributes has been deduced to exist.

*Here ends Section Fifteenth of the Second Half,*
*with which the Book,*
**"The Essential Colourlessness of the Absolute"**
*is also brought to a*
*FINIS.*

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